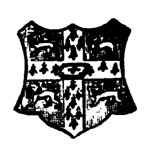
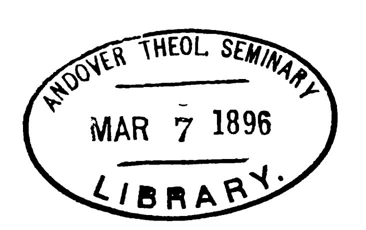

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ANAPHORA PILATI. From No. 445.
(*From a photograph by M. D. Gibson.*)

Frontispiece

STUDIA SINAITICA No. V.

APOCRYPHA SINAITICA.

EDITED AND TRANSLATED INTO ENGLISH

BY

MARGARET DUNLOP GIBSON, M.R.A.S.

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INTRODUCTION.

ANAPHORA PILATI.

THE Anaphora Pilati, with its sequel, the Paradosis Pilati, has been edited by Tischendorf (*Evangelia Apocrypha*, Leipzig, 1876) from various Greek MSS., of dates ranging from the 12th to the 15th centuries. The Anaphora, in Greek, had been previously edited by J. A. Fabricius (*Cod. Apoc.* Vol. II. Hamburg, 1719), with a Latin version, and together with the Paradosis, by Birch (*Auctarium Cod. Apoc.* Copenhagen, 1804) and by Thilo (*Cod. Apoc. N.T.* Leipzig, 1832).

They are both usually found as a sequel to the Acta Pilati, and the Letters of Pilate and Herod.

We have not yet sufficient documentary evidence to determine either the time or place of production of any of these legends, though they seem to be connected with Edessa. There are traces of Pilate literature in Justin Martyr (A.D. 150), who says:

Apologia, I. 35. Καὶ ταῦτα ὅτι γέγονε, δύνασθε μαθεῖν ἐκ τῶν ἐπὶ Ποντίου Πιλάτου γενομένων ἄκτων.

Apol. I. 48. Ὅτι δὲ καὶ θεραπεύσειν πάσας νόσους καὶ νεκροὺς ἀνεγερεῖν ὁ ἡμέτερος Χριστὸς προεφητεύθη, ἀκούσατε τῶν λελεγμένων. Ἔστι δὲ ταῦτα· Τῇ παρουσίᾳ αὐτοῦ ἀλεῖται χωλὸς ὡς ἔλαφος, καὶ τρανὴ ἔσται γλῶσσα μογιλάλων· τυφλοὶ ἀναβλέψουσι, καὶ λεπροὶ καθαρισθήσονται, καὶ νεκροὶ ἀναστήσονται καὶ περιπατήσουσιν. Ὅτι τε ταῦτα ἐποίησεν, ἐκ τῶν ἐπὶ Ποντίου Πιλάτου γενομένων αὐτῷ μαθεῖν δύνασθε.

Tertullian (A.D. 150–220) says:

Apologeticus, c. 21. "Ea omnia super Christo Pilatus, et ipse iam pro sua conscientia Christianus, Caesari tunc Tiberio nuntiavit." Here a written document is assumed, but it may be only an inference from the language of Justin.

In the Syriac sermon of Simon Cepha (Cureton, *Ancient Syriac Documents*) we read, with an evident appeal to extant documents,

ܘܕܚܙܝܬܘܢ ܫܡܫܐ ܕܚܫܟ ܗܘܐ ܒܡܘܬܗ ܐܦ
ܐܢܬܘܢ ܣܗܕܝܢ ܐܢܬܘܢ. ܐܪܥܐ ܕܝܢ ܙܥܬ ܗܘܬ
ܒܩܛܠܗ. ܘܐܦܩܘ ܬܪܥܐ ܕܐܣܛܪܝ ܗܘܐ ܒܡܘܬܗ ܘܟܠ
ܩܠܝܢ ܦܩܕ ܗܘܐ ܐܦ ܦܝܠܛܘܣ ܗܓܡܘܢܐ. ܕܗܘ ܫܕܪ
ܗܘܐ ܘܐܘܕܥ ܗܘܐ ܠܩܣܪ ܘܐܬܩܪܝ ܗܘܘ ܩܕܡܘܗܝ
ܩܠܝܢ ܘܕܡܫܚܢܐ ܡܢ ܗܠܝܢ. ܘܡܕܡ ܦܘܪ̈ܣܢܗ
ܕܡܕܒܪܢܘܬܗ. ܘܡܛܠ ܗܢܐ ܪܓܙ ܗܘܐ ܩܣܪ ܥܠ
ܦܝܠܛܘܣ. ܥܠ ܕܕܠܐ ܒܢܡܘܣܐ ܐܫܠܡܗ ܗܘܐ ܠܝܗܘ̈ܕܝܐ
ܘܡܛܠ ܗܢܐ ܫܕܪ ܗܘܐ ܫܩܠܗ ܡܢܗ ܫܘܠܛܢܐ ܕܗܘܐ
ܗܘܐ ܠܗ. ܘܗܝ ܗܕܐ ܐܬܓܠܝܬ ܘܐܬܝܕܥܬ ܒܟܠܗ
ܐܘܚܕܢܐ ܕܪ̈ܗܘܡܝܐ. ܗܘ ܗܟܝܠ ܡܕܡ ܕܚܙܐ ܗܘܐ
ܦܝܠܛܘܣ ܘܐܘܕܥ ܗܘܐ ܠܩܣܪ ܘܠܫܘܠܛܢܘܗܝ ܡܚܘ̈ܪܐ
ܕܠܗܘܢ. ܠܗ ܗܘ ܡܚܙܐ ܐܢܐ ܘܡܫܡܥ ܐܢܐ ܘܡܠܩܝܢܐ
ܣܕ̈ܪܐ. ܘܡܕܡ ܐܢܬܘܢ ܕܠܐ ܡܟܣܝܢ ܗܘܐ ܦܝܠܛܘܣ
ܕܢܟܬܘܒ ܗܘܐ ܠܡܠܟܘܬܐ ܡܕܡ ܕܠܐ ܗܘܐ ܗܘܐ
ܘܫܪܐ ܒܟܬܒܘܗܝ ܐܠܐ ܗܘ ܡܕܡ ܕܗܘܐ ܗܘܐ.
ܘܐܫܬܥܝ ܒܟܬܒܐ. ܗܘ ܗܘ ܕܟܬܒ ܗܘܐ ܘܐܘܕܥ.

Translation (Cureton, p. 38). "And inasmuch as ye saw the sun become darkened at his death, ye yourselves also are

witnesses. But the earth shook when he was slain, and the vail was rent at his death; and touching these things the Governor Pilate also was witness, for he sent and made them known to Caesar, and these things, and more than these, were read before him and before the princes of your city. And on this account Caesar was angry against Pilate, because he had unjustly been persuaded by the Jews, and for this reason he sent and took away from him the authority which he had given to him. And this same thing was published abroad and made known in all the dominion of the Romans. What therefore Pilate saw and made known to Caesar and to your honourable Senate, the same I preach and declare, and my fellow Apostles. And ye know that Pilate could not have written to the Government anything which did not take place and he saw with his own eyes: but that which did take place and was done in reality, the same he wrote and made known."

Lipsius, who has made a thorough examination of the subject, does not allow that the Acta Pilati and their sequels go back to an earlier date than the end of the fourth century. Tischendorf, on the other hand, believed them to go back to the second, and his opinion is supported by that of M. Nicolas (*Études sur les Évangiles Apocryphes*, pp. 360, 361). Even Lipsius's remarks, however, apply chiefly to the Acta, and he is inclined to give an earlier date to the Anaphora. He allows that magical ideas were rife among the Christians of the second century, and that it would be quite natural for them to imagine that the Roman idols fell down literally, as they did metaphorically, at the name of Jesus. He points out a trace of Marcionite ideas in the liberation of spirits from Hades, though he also says that this is counterbalanced by the said liberation being limited to patriarchs and prophets, instead of being extended to Old Testament evil-doers as well.

The Anaphora corresponds better with the documents mentioned by Justin than the Acta do, and better still with those mentioned by Tertullian. It has a rival for that honour in the shape of a letter from Pilate to Claudius, embedded in

the Acta Petri et Pauli. It is evident, however, that our Lord suffered in the time of Tiberius.

Eusebius mentions heathen Acta Pilati (*Eccl. Hist.* Book I. c. 9, and IX. c. 5) but does not seem to know anything of Christian ones. He says that Maximin ordered these Acta, which were full of blasphemies against Christ, to be taught to the school children of every city and nation. Lipsius supposes that the Christian Acta were got up in opposition to these heathen ones, and are therefore of later date than Eusebius; but it is quite possible that they have a contrary relationship to one another.

The recent discovery of the pseudo-Gospel of Peter throws a corroborative light on some of the statements in the Anaphora. For example:

Ev. Petri, c. 5. *Περιήρχοντο δὲ πολλοὶ μετὰ λύχνων νομίζοντες ὅτι νύξ ἐστιν.*

Anaph. Pilati (Tischendorf, Ev. Apoc. rec. B.). *Ἐν παντὶ τῷ κόσμῳ, ἧψαν λύχνους ἀπὸ ἕκτης ὥρας ἕως ὀψίας.*

This is, however, absent from both our Syriac and Arabic recensions.

Ev. Petri, c. 10. *τῶν μὲν δύο τὴν κεφαλὴν χωροῦσαν μέχρι τοῦ οὐρανοῦ.*

Anaph. Pilati (Tisch. r. A.). *Ἄνδρες ἐφαίνοντο ὑψηλοί.*

Syriac, page ܗ, lines 9, 10. ܗܟܢܐ ܡܬܚܙܝܢ ܗܘܘ ܓܒܪ̈ܐ ܪ̈ܘܪܒܝܢ ܘܐܪ̈ܝܟܝܢ ܗܘܘ ܒܩܘܡܬܗܘܢ.

Arabic, pp. ٤, ٥, l. 19. كذلك ظهروا رجال عظما بلباس بهى

Ev. Petri, c. 9. *Μεγάλη φωνὴ ἐγένετο ἐν τῷ οὐρανῷ.*

Anaph. Pilati (Tisch. r. A.). *ἦχος ἐγένετο ἐκ τοῦ οὐρανοῦ.*

Syriac, p. ܗ, ll. 12, 13. ܘܗܟܢܐ ܐܙܠ ܗܘܐ ܩܠܗܘܢ ܥܡܐ ܕܦܩܝܢ ܗܘܘ. ܐܝܟ ܩܠܐ ܕܪ̈ܥܡܐ ܪ̈ܘܪܒܐ.

Arabic, pp. ٤, ٥, ll. 16, 17. صرخ صوت من السما

Ev. Petri, c. 10. *Ἐκήρυξας τοῖς κοιμωμένοις;*

Anaph. Pilati (Tisch. r. A.). *Ἀνέλθατε ἐξ ᾅδου οἱ δεδουλωμένοι ἐν τοῖς καταχθονίοις τοῦ ᾅδου.*

Syriac, p. ܣ, ll. 15, 16. ܗܘܘ ܠܗ ܐܝܠܝܢ ܕܡܕܒܪܝܢ ܗܘܘ ܒܡܕܒܪܢܘܬܐ ܬܫܒܘܚܬܐ ܕܥܠܡܐ.

The Arabic has also an allusion to this (pp. ٤, ٥, l. 21) وامر الجحيم.

The connexion of the Anaphora with the Peter-Gospel will be found worked out at length in von Schubert (*Peter-Gospel*, p. 182, with reference to Robinson, p. 26, n. 1). Besides the important coincidences we have mentioned, he notices some minor points.

1. Ev. Petri, c. 1. *Καὶ τότε κελεύει* Ἡρώδης ὁ Βασιλεὺς *παρ[αλημ]φθῆναι τὸν* Κύριον.

Anaph. Pilati, r. A. p. 439. Τοῦτον *δὲ* Ἡρώδης *καὶ* Ἀρχέλαος...*παρέδωκάν μοι*. r. B. p. 446. Τοῦτον *οὖν* Ἡρώδης... *παραδεδώκασί μοι*.

Syriac, p. ܕ, ll. 3, 4. ܠܗ ܕܝܢ ܠܗܢܐ ܗܪܘܕܣ ܘܐܪܟܠܐܘܣ ...ܦܝܠܝܦܘܣ ܥܡ ܟܠܗ ܐܫܠܡܘܗܝ ܠܝ.

Arabic, pp. ٤, ٥, l. 4. فلهذا هيرودس وارشلاوس وفيلبس مع جميع الشعب اسلموه الي

2. Ev. Petri, c. 5. Ἦν *δὲ μεσημβρία, καὶ σκότος κατέσχε πᾶσαν τὴν* Ἰουδαίαν.

Anaph. Pilati, r. A. p. 439. *τοῦ ἡλίου μέσης ἡμέρας σκοτισθέντος*. r. B. p. 446. *τοῦ ἡλίου κρυβέντος τελείως καὶ τοῦ πόλου σκοτεινοῦ φαινομένου ἡμέρας οὔσης*.

Syriac, p. ܕ, ll. 12, 13. ܘܟܕ ܐܙܕܩܦ ܗܘܐ ܚܫܘܟܐ ܗܘܐ ܘܫܡܫܐ ܥܠ ܡܨܥܬܐ ܐܝܟ ܕܗܘܐ ܠܒܪܝܬܐ ܟܠܗ ܥܠ ܥܠܡܐ ܒܪܝܬܐ.

Arabic, pp. ٤, ٥, ll. 7, 8. فلما صلب صارت ظلمة على الدنيا كلها واظلمت الشمس نصف النهار

3. Ev. Petri, c. 14. *ἀπήλθαμεν εἰς τὴν θάλασσαν*.

Anaph. Pilati (Tischendorf, r. A.). *εἴπατε τοῖς μαθηταῖς μου ὅτι προάγει ὑμᾶς εἰς τὴν* Γαλιλαίαν, *ἐκεῖ αὐτὸν ὄψεσθε*.

Syriac, p. ܘ, ll. 1, 2. ܕܗܘܐ ܠܓܠܝܠܐ ܦܩܕ ܠܗܘܢ: ܕܬܡܢ ܢܚܙܘܢܝܗܝ ܘܢܣܓܕܘܢܝܗܝ.

Arabic, pp. ٦, ٧, l. 2. قولوا للتلاميذ ان يتقدموني الى الجليل

Von Schubert is led by his study of these documents to the conclusion that Pseudo-Peter, as well as Justin Martyr, was acquainted with some form of the Anaphora Pilati, and this would give a very early date to the kernel of these legends. It may be mentioned, as a vestige of them, that Pilate is canonized as a saint by the Abyssinian Church. See Stanley (*Eccl. Hist.* p. 13), and Neale (*Hist. of the Eastern Church*, p. 806).

I have been favoured by the Rev. Arthur Baker, R.N., with an account of a sheet of parchment, the sole remnant of an Ethiopic MS. unfortunately lost in the foundering of H.M.S. *Captain*, which contains a somewhat grotesque representation of Pilate in an attitude of prayer, and which describes first a controversy between Pilate and the Jews at the tomb of our Lord, and then (after a considerable hiatus in the MS.) the following words are put into Pilate's mouth (the translation being by Dr Montague R. James, of King's College): "I believe that Thou hast risen, and hast appeared to me, and Thou wilt not judge me, O my Lord, because I acted for Thee, fearing this from the Jews. And it is not that I deny Thy resurrection, O my Lord. I believe in Thy word, and in the mighty works which Thou didst work amongst them when Thou wast alive. Thou didst raise many dead. Therefore, O my God, be not angry with me because of what Thou didst...."

An account of this curious parchment was published by Mr Baker in the *Newbery House Magazine* for December, 1892.

The Anaphora, therefore, rests on a very complicated tradition, towards the determination of whose primitive form and subsequent history every version contributes.

The Syriac text published in this volume was copied by Mr J. Rendel Harris in 1893, from a late paper MS. (13th century?) in the library of St Katharine's Convent on Mount Sinai, No. 82 in Mrs Lewis's catalogue. The correspondence between Pilate and Herod, which follows it in the MS., has already been published by Wright (*Contributions to the Apocryphal Literature of the New Testament*, 1865) from a MS. in the British Museum (Add. 14,609).

The Arabic texts, which are probably translated from a Greek original approaching nearly to Tischendorf's recension A., possess a higher antiquity than the Greek texts published by him. The first one (A.) I took from a volume (No. 508 in my catalogue) consisting of 151 paper leaves, with 5 vellum leaves inserted, 20 centimètres by 15, which contained:

1. The Recognitions of Clement, as published in the present volume.

2. A sermon of St Dorotheus.

3. Histories of Holy Monks.

4. A story about the garments of our Lord.

5. Some ordinances of Mar Isaiah.

6. A sermon of Mar Isaac.

7. Another sermon.

8. The Anaphora and Paradosis Pilati.

9. Sermons by various Fathers, amongst others Anastasius Abbot of Sinai, and Thaumasius.

10. Another book attributed to Clement, akin to that known as the Book of Adam and Eve. (This I have copied.)

11. Songs of the Angels (also copied.)

12. Sermon of St John Chrysostom.

The last leaves of this book being lost, it was not possible to find the date. It was in 1893 that I made its acquaintance. When its text of the Anaphora was already in print, I visited Sinai for the third time with my sister in the early part of this year (1895) and I gladly seized the opportunity thus afforded to compare my transcripts with the MSS. I then found a charming little volume (No. 445) dated A.H. 183 (A.D. 799) which contained the Anaphora, as well as the text entitled "The Preaching of Peter," and which is thus four centuries earlier than any of the Greek texts hitherto known. The date A.D. 1233 which I had erroneously assigned to the book in making my rough catalogue two years previously, is

merely a date inscribed by an appreciative visitor. Lest there should be any doubt on the subject, I give a fac-simile of the page on which the date occurs*. I resolved not to give a mere collation of this the oldest text, but to print it side by side with the one from No. 508 already in type, marking the former as A. and the latter as B. Which is the earlier of the two recensions, seeing that the date of B. is lost, must be decided on palaeographical grounds alone. I cannot find anything similar to B. in the Palaeographical Society's publications. In Arabic as in Syriac a *yā* may be extended by a copyist so as to become a *lam*. This has evidently been the case with the name قيافاريس p. 2 A. where in B. p. 1 I at first read it قيافارلس On the other hand, the word صالحين p. 9 A. is in B. p. 4 correctly صايحين.

Apocryphal as the story contained in the Anaphora Pilati is, we trust we have said enough to shew its undoubted claim to antiquity. We cannot but admire the author's truly Christian appreciation of the scope of Divine forgiveness, which could soften even Pilate's heart, and number him with the redeemed, like others perhaps more guilty still (Acts ii. 23–41). The Greek and Arabic recensions are free from any sentiment not fully authorized by Apostolic teaching.

THE RECOGNITIONS OF CLEMENT.

THE Recognitions of the Roman Clement are too well known in their Latin as well as in their English dress to need any introduction to the scholar. They have been extant hitherto only in the Latin translation of Rufinus of Aquileia, who died A.D. 410†. It was first published by Sichardus (Basle, 1526) and since then by Cotelier (*Apostolic Fathers*, Paris, 1672), and by Gersdorf (Leipzig, 1838). A Syriac translation was also

* See page ..

† Rufinus states in the preface to his work that he undertook it at the request of Sylvia (the pilgrim to Mount Sinai).



published by de Lagarde in 1861, from two MSS. in the British Museum, the older of which was written at Edessa, A.D. 411. The Greek original used by Rufinus was prefaced by a letter from Clement to James the Lord's brother, bishop of Jerusalem, which Rufinus left out, believing it to be of a later date.

The Arabic text given in this volume is contained in the MS. No. 508 of the Sinai Catalogue, and is, compared to Rufinus's Latin text, a very short narrative. It omits almost wholly the discourses of Peter, and his discussions with Simon and others. It would therefore be out of place here to do more than allude to the question of the priority of the Recognitions or of the Clementine Homilies to one another, a question which has been debated with so much acumen by A. Schliemann, Hilgenfeld, Uhlhorn, Ritschl, Lehmann, Lipsius and others. Suffice it to say that through the labours of Uhlhorn, Hilgenfeld and Ritschl, it is now pretty generally acknowledged that, as Lehmann suggested, the three first books of the Recognitions are the original document from which the Homilies were composed, and that Books IV.–X. of the Recognitions were afterwards added from the Homilies (Lehmann, *Die Clementinischen Schriften*, p. 21).

As to the date of the text and its origin, we have internal evidence only to rely upon, though it is evident from the date of the Syriac MS. Add. 12,150 in the British Museum that it cannot be later than the fourth century. Hilgenfeld has pointed out that Matthidia was the name of the sister of Trajan, mother-in-law of Hadrian; and that the name Faustina was borne by the wife of Antoninus Pius, as well as by her daughter, the wife of Marcus Aurelius. The busts of these two ladies may be seen in the British Museum. This suggests a date between A.D. 150 and 170. The Recognitions, or a document closely allied to them, are quoted by Origen, *Philocalia*, c. XXIII., *Commentary on Genesis* 21, which was written A.D. 231.

καὶ Κλήμης δὲ ὁ Ῥωμαῖος Πέτρου τοῦ Ἀποστόλου *μαθητὴς συνῳδὰ τούτοις ἐν τῷ παρόντι προβλήματι πρὸς τὸν πατέρα ἐν Λαοδικείᾳ εἰπὼν ἐν ταῖς περιόδοις, ἀναγκαιότατόν τι ἐπὶ τέλει τῶν*

περὶ τούτου λόγων, φησίν, περὶ τῶν τῆς γενέσεως δοκούντων ἐκβεβηκέναι, λόγῳ τεσσαρεσκαιδεκάτῳ, καὶ ὁ πατήρ.

Then follows a long quotation, evidently from the Greek text translated by Rufinus, Book X. a. 10, 11, 12–23. It is given in full by Robinson, *The Philocalia of Origen*, Cambridge, 1893.

All writers on the subject seem to agree that Syria is the place of the origin of these documents, and that the author was a Jewish Christian, who held doctrines distinctly Ebionistic. This Arabic text does not go so deeply into questions of dogma as the Latin or even the Syriac texts; yet even here we have the superstitious reverence attached to water both in baptism and ablutions; also the refusal of baptized Christians to eat with unbaptized Christians; insomuch that Peter is represented as continuing in the same narrow frame of mind for which his brother-Apostle found it necessary to rebuke him (Galatians ii. 11–14). The Arabic text is, however, free from the outrageously heathenish idea that Faustinian's face was changed by Simon Magus to look like his own; and the still more heathenish idea that an Apostle could be guilty of a pious fraud by turning the metamorphosis to account.

A. Schliemann has also pointed out that the hierarchical ideas in the Recognitions point to a Jewish Ebionistic origin. Peter appoints a bishop off-hand, and also presbyters and deacons, the former of whom are of the mystical number twelve. It deserves to be noted, however, that this Arabic text does not take its actors to Rome, but seems to imply that they remained in Syria; and it therefore does not attribute to Peter any breach of the covenant made with Paul (Gal. ii. 9). Nor does it contain any mention of James the bishop of Jerusalem, to whom the Greek text used by Rufinus was addressed.

It is quite possible that this Arabic text is an epitome by some Arab Christian monk who was more fascinated by the interest of the narrative than anxious to edify his brethren by translating the discourses. If so, we must grant that he has shewn considerable literary skill, and has fully appreciated the

dramatic side of his documents. As to the story itself, there is nothing absolutely impossible in it. Communication between Rome and Athens was comparatively frequent in the days of the Empire; and if mere tent-makers like Priscilla and Aquila could have interests in several cities and countries, there is nothing unlikely in a noble Roman lady taking her children to Athens for their education and her own convenience. The only circumstance that in my humble judgment seems somewhat improbable, is that Faustinian should have been for several days in the island of Aradus, and have time to carry on a philosophical discussion with Peter's young followers: and yet that he and his wife should have needed Peter's intervention to recognize one another.

I have found another version of this Clement story in the British Museum XXVIII. (Add. 9965), bearing the comparatively late date of A.D. 1659, and followed by an account of Clement's martyrdom, by the same hand. The codex containing them is a paper 4to. of 235 leaves, the greater part being by the hand of Macarius, Patriarch of Antioch, the remainder by his disciple Paulus. I have thought it worth while to transcribe and translate them, because they shew the later development of the legend. I note the following variations between this MS. and the Sinai one:

1. In S. the name of Clement's father is Faustinus, in B.M. Fafestus; there is also a difference in the name of his eldest brother.

2. S. makes Clement meet and befriend Barnabas in Rome, whereas B.M. makes this happen at Alexandria.

3. In S. Clement is baptized before he meets his mother, in B.M. he is baptized along with her; S. makes Peter command Clement to fast for three days before his baptism, B.M. extends this period to three months, and makes Peter act very inconsistently in baptizing the people of Aradus without any such delay.

4. S. makes Matthidia give false names to her husband's



birth-place and her own, as well as to her sons; whereas B.M. makes her tell the true names at once. Perhaps the editor from whom Macarius translated felt that Peter's presence was a dangerous quarter in which to tell falsehoods.

5. In S. Niceta and Aquila reveal their identity at once when Peter has finished their mother's story, indeed, they have scarcely been able to restrain themselves throughout it; whereas in B.M. they are silent and lost in thought for hours afterwards. This is surely an artificial touch.

6. S. is quite free from the ungodly idea contained in B.M. and in the text of Rufinus, that an Apostle could be guilty of the stratagem of sending Clement's father to Antioch in the likeness of Simon.

7. S. does not take Peter and Clement to Rome at all; whereas B.M. makes the former formally instal the latter as his successor in its bishopric.

8. S. makes no mention of James the Lord's brother at all, whereas the narrative in B.M. is addressed to him.

I have placed marginal references to both the Recognitions and Homilies alongside the text of both S. and B.M. These must by no means be considered to imply perfect agreement, but only be used to facilitate comparison.

The Martyrdom of Clement, which follows the story of the Recognitions in the British Museum MS., can be interesting only to the student of folk-lore. The story of the Saint's providing water has a curious likeness to the modern experience of the veteran missionary Dr J. G. Paton, in the New Hebrides; the submarine temple suggests submerged ruins; and the miracle of the sea retreating would suggest an effect of the tides, had we the Atlantic to deal with instead of the Euxine.

The writing of this MS. is small and clear, final *hays* being very insignificant. A curious peculiarity is Macarius's incapability of spelling words from the roots حضر and ضلّ correctly; he invariably substitutes ظ for ض in both, though I have not convicted him of doing likewise in any other word. I have a

suspicion that he occasionally places the *ta* of the 8th form of the verb before its first root-letter instead of after it, as in اتعلمنا p. ٢٩, l. 4; اتزوجت p. ٤٠, l. 15; اتجادل p. ٤١, l. 6; اتعرفا p. ٤٢, l. 20; واتقنوا p. ٤٢, l. 22; اتشفعى p. ٤٨, l. 23; اتناول p. ٥٠, l. 21; فاتناول p. ٥١, l. 2.

As it is possible, however, to treat the prefixed *Alif* as an interjection, and refer the verb to the 5th form, I have given Macarius the benefit of the doubt.

The only word for which I have been able to find no solution is القويص f. 197 b. l. 11.

THE PREACHING OF PETER.

THIS story is from the same Codex No. 445, dated A.D. 799, from which I took recension A. of the *Anaphora Pilati*. It is a lively example of how mediæval monks managed to slake the universal human thirst for fiction. Probably such tales took a similar place within the cloistered fane to the modern religious novel in Puritan families; they were also quite as harmless and even more edifying.

The short biographies of James the son of Alphaeus and of Simon the son of Cleophas are from the Codex No. 539 in my catalogue. They are evidently almost purely legendary, and it does not seem to have occurred to their author that Alphaeus and Cleophas might possibly be the same person; had they been two individuals, Simon would have had a more certain relationship to the Lord than James. I was attracted to these tales from curiosity to see what might be the idea current amongst early Arab Christians in regard to the nature of that relationship, but they give no hint on a subject so profoundly interesting to us. I saw in the same volume a short biography of "James the Lord's brother," which I regret not having had time to copy, and I hope that any Arabic scholar who may go to Sinai will repair

this omission. Throughout the whole of these Arabic texts I have made no alteration from the MSS. except the change of final ا to ى, where the latter is now customary, and printing من اجل in full for the contracted form منجل.

Neglect of the subjunctive mood is so common to all these old Arabic writers that I fear we must give them a general absolution. The few additional blunders I have thought proper to correct are indicated by the foot-notes.

In conclusion, I have to thank Dr Eberhard Nestle, of Ulm, for kindly revising my translation of Mr Harris's Syriac transcription; Mr J. F. Stenning, of Oxford, for taking some photographs of the *Anaphora Pilati* for me during his visit to Sinai in 1894; and my sister, Mrs S. S. Lewis, for reading over the Arabic proofs.

ANAPHORA PILATI.

TRANSLATION OF THE SYRIAC.

[1]The report of the notification concerning our Lord Jesus the Christ, which was sent by Pilate, governor of Palestine, to Tiberius Cæsar, the Emperor of Rome, in the city of Rome.

For in those days after the crucifixion of our Lord Jesus the Christ by command of Pontius Pilate, to whom was committed the dominion of Palestine and Phenicia, these things took place and happened in Jerusalem. Memoirs of [the things] that were done to our Lord Jesus the Christ by the hands of the Jews, by means of a writing of Pilate himself.[1] [2]He sent it to Tiberius Cæsarius to the city of Rome thus:

To the Worshipful, to the Ruler of the universe, Tiberius the victorious Emperor; Pontius Pilate, governor of the region of the East, of the cities of Phenicia. Being in great fear and in much trembling, I make known to thy majesty, O

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[1] [*Arabic.*] om. The . . . himself.

[2] [*Arabic.*] B. In the name of the Father, and of the Son, and of the Holy Ghost, one God. A. This is the memorial of what was done to our Lord Jesus the Christ by command of Pilate the Pontius, ruler of the Jews, in the eighteenth year of the reign of Tiberius the Cæsar Emperor of Rome, in the nineteenth year from the beginning of the reign of Herod son of Herod king of the Jews, when the twenty-fifth day of Adar had passed; in the government of Rufus (B. and Rubilinus), and

Emperor, that at that time a short while ago, I make known, that in that city of priests, the most honoured of all cities, Jerusalem, all the people of the Jews delivered to me a certain righteous man who was called Jesus, bringing against him many accusations which were calumnious, but they were page 2 not able to convict him of anything, for they only shewed one heresy in truth against him; that Jesus had said to them that the Sabbath is nothing, neither the keeping of it. But he made many cures on this day of the Sabbath, by means of good works; for he opened the eyes of the blind and caused them to see; and the lame to walk, and he raised the dead. And he cured the paralysed, and gave them health, [those] who could not move their bodies, or stretch one of their muscles, and there was nothing at all that could be moved, except only the voice: and to these he gave strength that they should walk and run. And he commanded the sick, and they were healed. And the last thing that was greater than all, which is thought wonderful even for the gods: a dead man who had been four days in Sheol, he commanded by a word only, and he arose, he who was in the village of Bethany, and his body was stinking with foam and all his body was eaten by the earthworm.

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in the fourth year of their rule, by command of IUSIUS son of ḲIAFARIUS, priests of the Jews, and all that happened after the cross and sufferings of the Lord, and the doings of the (B. two) chief priests and others of the Jews. And all that Nicodemus saw he wrote in the Hebrew tongue.

In these days Jesus was crucified by command of Pilate (B. the Pontius), in his dominion over Palestine and the coast, and this is the memorial which was made in Jerusalem by the Jews concerning the Christ, and which was sent up to Tiberius the Cæsar in Rome.

Him he raised, and commanded him to run, there being no appearance of a dead man about him at all, but like a bride-groom who goes out of the bride-chamber, thus he was perfect in all his appearance.

And to other people who were vexed by demons, and were chased from [their] dwelling, and had lived in the deserts and ate their [own] flesh, he caused all these to sit down in their houses like wise [people], and he drove the demons out of them, and drowned them in the sea by means of the swine.

And again the man whose hand was withered, and all his side, he cured by a word alone, and he arose quite whole without hurt.

And again the woman whose blood had run for eighteen years[1], when she touched his garment, was cured.

And also the damsel, the daughter of one of the chiefs of the Jews themselves, he raised from death as from a sleep. And again in the city of Nain, whilst they were going to bury a dead man, the son of a widow, and he saw that her grief was bitter and sore, he called him, and raised him, and made him turn with joy to his buriers.

But those chief priests accused him that he worked on the Sabbath day and cured all afflictions. But I think that this Jesus did also other miracles which were much greater

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[1] [*Arabic.*] and her muscles and her joints were loosened by the flow of blood till she did not bear a human form, but resembled the dead who have no voice; and not one of the physicians who were in the towns could cure her, for there was no hope of life left in her; and [as] Jesus [was] passing, she received strength, and in the midst of the crowd laid hold of the hem of his garment, and from that hour she was strengthened and cured and went running to her town, Banias, from Capernaum. And that was not near it, a journey of six days.

And also another man born blind from his mother's womb, who had no eyes at all. He spat on the ground, and made clay and anointed the place of his eyes, and created eyes for him with which he might see, and sent him to the water of Siloam to wash.

(The stories of Jairus's daughter and of the widow's son are omitted.)

than these, that would be great and wonderful even from the gods whom we worship.

But this [man] Herod and Archelaus and Philip and Hannan and Caipha, those [men] delivered to me, with the multitude of the Jews. And they[1] raised a great sedition against me [2]on account of this [man] in a crowd that I should crucify him[2]. And I strove much to release him, and I could not. And when I saw page 3 the tumult that rose against me because of him, I gave sentence against him that he should be crucified, having scourged him beforehand with whips, not having found against this man one reason which condemned him to death among all the accusations that they brought against him. And when this Jesus was crucified on the wood, a great darkness took hold of all created things in the middle of the day; because the sun was darkened[3], and the light of the moon appeared like unto blood, [4]and many people of the Jews were swallowed up by the earth; and there were great thunderings and lightnings; and many graves were opened, and many dead people rose from their graves. And the twelve patriarchs with Abraham and Isaac and Jacob, those who had gone out of the world, about two thousand years ago[4], I saw them with my eyes in the body as they appeared also to all men. And they mourned and wept bitterly because of the great iniquity which took place, and because of the destruction of the Jews, and of their Law, for

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[1] [*Arabic.*] The people.

[2] *om.* on...him.

[3] at mid-day, and the stars did not shew their rays, and the moon was uncovered, and her light &c.

[4] and thus the veil of the temple of the Jews was torn, and with the force of the earthquake the rocks were rent, and in that terror

they could not even repose, on account of the earthquake that there was from six o'clock on Friday until the time that the Sabbath-day dawned. And at the time when the first day of the week dawned, there was a loud voice from Heaven, and a light shone seven times greater than [that of] every day. And at the time of the third hour of the night of the first day of the week there appeared a sun shining with its rays more than every day, and like lightning that flashes suddenly on a winter day, thus were seen men who were great and tall in stature, clothed in garments of glory and of wonder, who were very many and innumerable. And thus their voice went when they cried, as the voice of a great thunder, for they cried thus: [5]He who was crucified upon the wood of the cross, Jesus the Nazarene, who is God, has come again to life, and has risen from the grave.[5] [6]Arise, come, ye who were imprisoned in the lowest depths of Sheol.[6] Then the earth was cleft from above to the great abyss; nothing being seen of its foundations, [7]save only the waters of the abyss, those that are below the earth. And there was seen a crowd of people who had come to life and rose from among the dead. And thus they cried with those who cried from the height of heaven, The Saviour and the

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the dead appeared and stood, as even the Jews testify that they saw Abraham and Isaac and Jacob the fathers, and Moses and Job who died, as these say, two thousand and five hundred years ago.

[5] [*Arabic.*] The God who was crucified is risen; he went up and gave his commands to Gehenna.

[6] O ye who were enslaved in the lower parts of the earth.

[7] and thus appeared the waters of the abyss, with the cry of those who were in Heaven, and the dead who rose and walked were very many; and he robbed Gehenna of its dead, and appeared to the women and said to them, Say to my disciples, that they go before me into Galilee, for there they shall see me.

Raiser of the dead said to his disciples, Behold he goeth before them into Galilee, there they shall go and see him[7].

page 4 And during all that night, the light never ceased to shine. And many of the Jews died and were swallowed up in the midst of the earth[1], [2]these who had stood up against Jesus. But I saw also a vision of dead [men], of those who had come to life and had risen, those whom I had never seen [before]. But these Jews, who remained and were concealed, went and saw[2]. I, however, was in great fear and trembling. I wrote the things that I saw which were done. And I sent these things to thy Majesty, O Emperor, having already put in these writings everything that was done by the Jews. And here I have sent it to the Majesty of thy Royalty. [3]O Lord, I salute thee.[3]

PARADOSIS PILATI.

And when these letters were written and sent up to Rome the city of the empire, and Tiberius Cæsar knew them; and they were brought up and read before him; all they who were gathered before him there were seized with a great wonder[4] about this, because of the great iniquity and wickedness that had been

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[1] [*Arabic.*] so that many were not found in the morning of those who did as they did to Jesus. And all the synagogues of the Jews who were in Jerusalem fled, and not one appeared.

[2] om. these...saw.

[3] *om.* O...thee.

[4] when they heard that through the sin of Pilate the earthquake and the darkness had come upon the whole world. om. about...Pilate.

done by Pilate. Then Tiberius Cæsar was filled with a great anger, and [5]his rage mounted up against Pilate like smoke from a furnace. And in the rage of his anger[5] he sent Romans[6] to bring him from Jerusalem to Rome in great disgrace, like a man who is a malefactor. Then the Romans came down according to the commandment of Cæsar; and they took Pilate and bound him with fetters of iron, and thus they took him up to Rome beside Cæsar. Then the Emperor Tiberius having heard that Pilate had come up to Rome, [7]commanded that a tribune should be prepared for him, in one of the temples of the heathen gods. When all his own council were assembled with him, and all those who held positions of power, and all the forces of his dominion were gathered, he went up and[7] sat in the temple on the tribune. Then he commanded that they should make Pilate stand before the judgment-seat. And when Pilate went up and stood before him, Tiberius answered and said to him, What are these things that thou hast done in thy wickedness? Wonderful things like these had been told to thee, and thou hast dared wickedly to crucify that man, and thou hast clothed the whole world with darkness by thine iniquity. Then Pilate answered and said to him, O Emperor, I am blameless in this. They who are guilty of this crime are the multitude[8] of the Jews. And Cæsarius answered

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[5] *om.* his...anger.

[6] i.e. Roman soldiers.

[7] *om.* commanded...and.

[8] religion.

and said to him, And who are these? Pilate said to him, Herod who is called Archelaus, and Philip, and Hannan, and Caiapha, and all the multitude of the Jews. The Emperor then returned him an answer and said, By what impulse didst thou adhere to them and consent to them and obey their counsel? Pilate answered and said to him, All their nation page 5 are seditious and disobedient people, and, my Lord, they do not obey the great authority of thy power. Then Cæsar answered and said to him, And when they had delivered him to thee, it was thy duty to imprison him, and take watch over him, and to send him to me with great circumspection by means of the soldiers of my kingdom, and not be persuaded by the advice of the Jews and crucify him, a man who was righteous, and who had done these good works, when thou hadst confessed and said by means of the certified[1] report [2]which was sent by thee to us when he went to be crucified, that[2] this is the Christ the King of the Jews. And when he said these things, and mentioned the name of the Christ, all the gods that were in that temple fell down and were broken, and thus they were ground [in pieces] like powder[3]. Then all the crowd who stood there before Cæsar were in great fear and trembling [4]because of the fall of the gods, and because of the style of the

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[1] *Syriac*, certifying.

[2] [*Arabic.*] that when thou didst wish to crucify him thou didst write on a tablet.

[3] [*Arabic.*] *add* in that place where Cæsar sat with all his officers.

[4] *om.* because...spoken.

words that were spoken[4]. Trembling took hold of them. Thus each of them, one by one, went up to his house, wondering in his mind at what had happened.

Now Tiberius Cæsar had commanded that Pilate should be imprisoned and carefully guarded, [5]when this was known in truth about the Son[5]. [6]And the next day he had a judgment-seat in the Capitol of the Empire.[6] And he went up and sat there with all his Senate. And he commanded that Pilate should come before him. And when Pilate came up and stood before the judgment-seat, Cæsar began again to ask Pilate, and thus he spake to him, Tell me truly, O wicked villain, for on account of the iniquity and wickedness which thou hast done, [7]and hast stretched forth [thy] hand upon the Son,[7] even now thy wicked and daring works are seen, O villain! Thus it happened to all the gods, and they fell [8]from their places and were broken and ground like powder, and perished from the earth[8]. Tell me truly, who was that man that was crucified? for lo! his name alone has destroyed all those gods. And Pilate answered and said to him, [9]His own memorials in truth certify that he is the Son of God.[9] Even I have been convinced by his works that he is very much

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[5] [*Arabic.*] till he should know the affair of Jesus by examination.

[6] *om.* And...Empire.

[7] *om.* and...Son.

[8] *om.* from...earth.

[9] The report which I sent to thee about it is true.

greater than those gods whom we worship. And Cæsar answered and said to him, And why therefore didst thou do to him such deeds as thou didst write to me, [1]when thou didst not know that any wicked thing had been done by him against our kingdom[1]? And Pilate answered and said to him, On account of the impiety and quarrelsomeness which they raised unjustly against me, they who are Jews, I did this to him. page 6 Then Tiberius Cæsar was filled with a great anger, [2]and his wrath rose like the smoke from a furnace[2]. And he took counsel quickly with all his officers. Then he commanded that an edict should be written against the Jews thus, To Lucianus chief and commander of the district of the East, governor of the whole province, greeting. [3]Because a certain unlawful thing was done to-day, in the daring deed that was done by certain inhabitants of Jerusalem and of the towns that are round about it, who are Jews, transgressors of the law, [4]they who did a wicked and atrocious deed to a certain god who was called the Son, by means of Pilate, by the compulsion that they raised against him, and they assembled and rose in insurrection and in great contention and crucified him[4], and as if owing to these wicked deeds which they did, all created things nearly perished by the darkness that was over all the earth. [5]For the earth shook and the graves were opened, and the rocks were rent, and the sun did not appear, and the whole world

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[1] [*Arabic.*] when thou wast not ignorant of it, if thou didst not wish evil against my kingdom.

[2] *om.* and...furnace.

[3] *add* I fear.

[4] that they condemned and crucified a god who was called Jesus.

[5] *om.* For...destruction.

was nearly left to destruction.[5] But [6]thou, immediately on receiving this commandment which is sent to thee from us[6], seek and gather to thee all the Roman troops, and take them and go to Jerusalem, and make there a great captivity, as by our own command, having scattered and dispersed them amongst all nations for bondservice, [7]all those who are of the nation of the Jews. Remove and scatter their tribe, having taught fear to all the tribes that they do not venture nor do a deed like this in the ire and anger of their rage[7].

When this command went down and arrived in the eastern province, [8]and was given into the hands of Lucianus governor of all the region of the East, he was in great fear by reason of this command. But he left the Jews in their former religion as they were. And those Jews who were left in foreign lands he subjugated them to the nations. And this holds good and has continued to this day[8]. And when these things were done by Lucianus, and were made known to the Emperor Tiberius, they were pleasing to him. Again, Tiberius commanded with respect to Pilate that he should come before him, and he put questions concerning him[9], and he commanded one of the executioners to take off Pilate's head[10]. Then that blessed

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[6] *om.* thou . . . us.

[7] and banish them from Jerusalem.

[8] Lucianus both heard and obeyed the command of Cæsar to the letter; and he made captive all the nation of the Jews, and those who remained among the nations, he commanded that they should be subjugated unto this day.

[9] Jesus.

[10] *add.* because he had stretched it out against Jesus the God.

one, when he went and arrived [1]at the place where he was about to be crowned by his Lord, entreated the executioner, saying, I entreat thee, my brother, for the love of our Lord Jesus the Christ, that thou have patience with me a little that I may pray and supplicate to him on account of whom I bear this sentence of death by means of this sharp sword. And when Pilate had said these things, he turned towards the east, page 7 and knelt before his Lord[1], and began to entreat his Lord Jesus the Christ, I beg of Thee, Almighty God, our Lord Jesus the Christ, who came for our salvation; receive, Lord, the prayer of Thy servant at this time, and absolve, Lord, and forgive me all [in which] I have failed and sinned before Thee. I knew not what I did. And, Lord, reckon not it as sin to me, nor destroy[1] me with the mad people of the Jews, because I did not wish to soil my hands with Thy holy blood. [2]And just because of this very thing I took water and washed my hands, and I said that I am pure from the blood of that just man.[2] And when I had done this, then the cursed people of the Jews rose against me in insurrection. [3]And Thou, Lord, knowest that from fear of Cæsar I delivered Thee into their hands.[3] And Thou, my Lord and my God, knewest that I did this not knowing what I did. Lord, do not count this sin to me and destroy me, [4]but remember

[*Arabic.*] [1] at the place of execution, he prayed silently and said, Lord, do not destroy, etc.

[2] *om.* And . . . man.

[3] *om.* And . . . hands.

[4] and be not angry with me nor with.

me and[4] Thy servant Procla, her who stands with me in the conflict at this time, and in this bitter hour of death, [5]her who saw in prophecy when Thou camest to be crucified; remember not this sin to me, Lord, nor require it at my hands[5], but absolve and forgive us our debts and our sins, and make us stand on the side of the righteous, and may we be counted with them in Thy kingdom. And when Pilate had finished his prayer, behold, a voice came to him from Heaven, saying, Men upon earth shall call thee blessed, and all the tribes of the people, because that in thy days and by thy hands was completed and perfected all that is written in the prophets concerning me. And thou therefore shalt be a witness to me in that second coming of mine, when I shall come to judge the twelve tribes of Israel, and them who do not confess me and believe in my holy name. [6]And when this voice came to him and spake with him, he gave thanks, and knelt on the earth, and said to the executioner, Come near now and finish what thou art commanded by Cæsar.[6] And when the executioner came near and struck with the sword, and took off Pilate's head, then an angel of God came down from Heaven, and he received Pilate's head. [7]Now Procla his wife was standing and looking at him.[7] And when she[8] saw the angel of God who received the head of her husband, then she was filled with great joy; and in the joy of her heart she

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[*Arabic.*] [5] her whom Thou didst teach to prophesy when it was Thy will to be crucified, and do not condemn me and her for my sin.

[6] *om.* And . . . Cæsar.

[7] *om.* Now . . . him.

[8] Procla his wife.

gave up her soul to her Lord, and she was buried with her husband. [1]And they finished their conflict with a good testimony. And they were thought worthy of the Paradise of God. And they mediate on behalf of sinners that they may repent and live. May their prayers be a wall to us![1] [2]Amen, and Amen.

[*Arabic.*] [1] *om.* And . . . us.

[2] And to our Lord Jesus the Christ be praise and glory and power from henceforth and to everlasting. Amen.

RECOGNITIONS OF CLEMENT.

(*From a MS. in the Convent at Mount Sinai.* No. 508.)

IN the name of the Father, and of the Son, and of the Holy Ghost, one God. The Christ is God, my strength, my help, and my hope. This is the tale of [how] Clement recognized his parents and his brothers by means of Peter the Apostle, chief of the Apostles, blessed in the faith; and this is the teaching of the above-mentioned Saint Peter, while he was at Tripolis.

"It is necessary that love to God should be greater than that to parents and children, for He is the cause of all; and it is difficult for us to know what God is, but we are sure that He is God. And do not think that ye are believers, when ye are without baptism, because by it the figure of grace is found in the water, recognizing those who are baptized in the name of the Blessed Trinity, who saves from future punishment; and therefore hasten to the water, for it alone is able to quench that fire. And when he said that, he dismissed the crowd." And when I Clement had completed three months with him, he commanded me to fast for three days, and then we went to fountains of water on the sea-shore, and he baptized me there and with me Maroones, the man who had entertained us. Then he appointed him bishop of Tripolis, and twelve presbyters, with deacons. Then he left the people of Tripolis, and went out to Antioch in Syria.

page 2

And the cause of my meeting him was this. While I was in the city of Rome, in my youthful years, I had carried chastity and righteousness to a great length, as also the recollection of death, and meditation about the soul, whether it is

mortal or immortal, and about this world, whether it had a beginning or not, and whether it will perish or not. And whilst I thought on these things, I did not cease frequenting the place of philosophers and wise men, and I did not find anything more from the Porch than a deceitful and vain thing, and I thought I would go to Egypt to those magicians [who foretell] about the dead, and while I thought about this, lo! news was spread about in the empire of Tiberius concerning a man in the land of Judæa who was preaching the eternal kingdom of God and who confirmed that by many mighty deeds. And when this was so, behold, Barnabas came to Rome preaching the Christ, page 3 and the wise men were mocking him. And meanwhile I knew in him a righteous purpose; and I adopted his evidence, and I forsook like dogs those who do not accept the word of salvation; and I took Barnabas, and I entertained him at my house, and I heard speech from him; and when they were going out to the land of Judæa, I went out with him, and in fifteen days we came to Cæsarea; and I heard that Peter was in it, and that he intended [to have] a contest with Simon the next day; and when I went to his dwelling, Barnabas brought me in to him. And Peter received me with much affection, and he was very glad of what I had done to benefit Barnabas in Rome, and he confirmed my vocation, and commanded me to come to him, as he intended to travel to Rome; and when I promised him this, I asked him about the soul and about the world, and he made clear to me briefly by examination the folly that enters into people by means of sin, and that is what overclouds the minds of people like smoke. page 4 And he explained to me the coming of the Christ, and the resurrection to life. And in the morning, behold, Zacchæus came saying that Simon had postponed the contest for seven days. Peter completed his teaching of us about the science of the world, according to what the Holy Spirit gave him. And after this we went to Tripolis, to the place in which I was baptized, and from thence Peter sent Niceta and Aquila with others to Laodicea, and told them to wait for him at the door of the city.

But I and he went to Antaradus, and I thanked him for taking me with him as his follower, and he said to me, 'If I send thee to a place to buy for us what is necessary, wilt thou die?' And I answered and said to him, 'Thou art to me instead of my father and my mother, and my brothers; thou hast been the cause of my knowing the truth; and thou hast made me equal to great people. Wilt thou therefore put me in the place of service?' And Peter answered joking and said to me, 'Dost thou think that thou hast never been a servant? And who will watch over my undressing and dressing? and who will prepare for me the many dishes that are necessary to the cooks, and this in the greatness of skill which is designed for luxurious people for the gratification of desire which is a great satisfaction, and I am clothed by it with abundance; and do not imagine that thou shalt know anything of this if thou art with me, for I do not get anything but the smallest bit of bread, and some oil with a little pulse; and all my wardrobe is these rags which thou lookest upon, and I need nothing else, for my mind looks on the good things that are eternal, and does not turn to what is contemptible. And I am surprised at thee, for thou art a man brought up in the enjoyment of the world, and thou hast despised all this, and thou art contented with things in moderation. But I and my brother Andrew were brought up in orphanage and poverty and misery, and we were accustomed to toil and that we should bear fatigue. For this reason I will endure from thee toil and service to thyself.' And when I heard this from him I shuddered at it, and took an example on hearing this from a man whom the world cannot equal, and my eye wept. And when he saw me crying, he said to me, 'Why are thine eyes weeping?' And I answered him, saying, 'In what have I sinned against thee, that thou causest me to hear this speech?'

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And Peter said, 'If I did wrong in saying I would serve thee, thou didst a greater wrong at the first when thou didst not see that, and there is no equality in this, yet it is fitting that I should do this to thee.'

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'But thou, O Apostle from God, Saviour of our souls, it is

not fitting that thou shouldst do this.' And Peter answered and said, 'Behold, I would have accepted thy opinion, if it were not that our Lord, who came for the salvation of the world, to whom alone be honour, bore service, that He might persuade us not to be ashamed to serve our brethren. And He washed my feet and hands, saying, Thus do to thy brethren.' And I Clement said to him, 'I thought I should conquer thee in speech, and I was a fool, but I thank God who has put thee in the place page 8 of parents.' And Peter said to me 'Hast thou any kinsfolk?' And I said to him, 'There are noble men in my family nearly related to Cæsar the Emperor. And he, the husband of my mother, possesses dignity, and by her we are three boys, twins before me, as my father told me, and I do not even know them, nor my mother, except by a faint recollection; and after them my mother gave birth to me, and her name was Matthidia, and my father's name was Faustinian and my brothers', Faustus and Faustinianus. And when I was in my fifth year, my mother saw a vision in her sleep, as my father related to me afterwards, that if the woman did not take her children immediately and go out of Rome and travel for ten years, she would perish, both page 9 she and they. But my father, when he heard this, carried them into a ship, with provisions, secretly, with many servants, and sent them to travel to Athens, and he kept me only with him in order to console me, being overwhelmed with grief thereat. And when a year had passed after that, my father sent to Athens goods and money, in order that he might know their state; and the messengers went, and did not return. And in the third year he sent others for that [purpose], and they departed, and came in the fourth year to tell that they had not found the lads, nor their mother, and that these had never got to Athens at all; and they did not find a trace of them. And when my father page 10 heard this, he sorrowed with a great sorrow, and he was in much perplexity, but he neither knew how to find [them] nor where to weep for them. And he went to the shore of the sea, and I with him, and he began to ask the sailors from every place where ships had been wrecked for four years past, if any of them had seen a

drowned woman with her boys; and he did not fall in with the certainty of the matter, for no one can explore the expanse of the ocean. Thereupon he made me his heir in Rome, and appointed guardians over me; and I that day was twelve years old, and he went from Rome in a ship, and departed to places to look for them. And now I have not heard news of him, nor [seen] writing, and I do not know if he is alive or dead, whilst I think that he must have died, and now to-day it is twenty years since he separated from me.' And when Peter heard this, his eyes wept from pity, and he said to those believers that were with him, 'One gains experience by what this man's father hath suffered. It shews concerning believers who are not vain heathen, who suffer here without reward in the last day, that those of the believers who are tried here endure suffering for the forsaking of their sins by means of it.' And when Peter said this, one of those present answered before all, and besought Peter, saying, 'Behold, to-morrow our journey will be to the island of Aradus in the sea that thou mayest see it. And there are there great pillars of vine-wood, and the sight of them is wonderful.' And Peter allowed us to go, and said to us, 'When ye arrive, do not go all of you together to the wonderful place, that no misfortune befall you.' And we went, and came to the island, and we got down out of the ship where the pillars were, and every one of us began to turn to some of the marvels that were there. But whilst Peter went to the pillars, behold, a woman sitting outside the gates asking alms. And when Peter saw her, he said to her, 'O woman, what is defective in thy limbs, that thou hast submitted to this humiliation of begging, and thou dost not increase what God has given thee by the work of thy hands, so that thou couldst even give bread to me from day to day?' And the woman sighed, and said, 'O would that I had hands able for service and work, but they are in the form of hands, yet they are dead, even when I bite them with my teeth.' And Peter answered and said, 'And what is the cause that obliges thee to do this?' And the woman said, 'The cause of it is only weakness; if I had boldness or strength, I would

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have thrown away my life from a mountain, or in the deep, and I would have had rest from the sorrows and the cares with which my people reproach me.' Said Peter, 'And are those who kill themselves saved from punishment, or do they suffer more of it in Gehenna with the souls who did thus to kill them?' And the woman said, 'O would I were sure that in Gehenna there are living souls, that I might go there and see my loved ones, even page 14 if I were in torment.' And Peter said, 'And what is it that grieves thee, O woman, tell me; and if I knew perhaps I could cure thee, and convince thee that in Gehenna there are living souls, and give thee skill that thou shouldst not long (to go) with them to drowning, or to anything else, and that thou mayest go out of the body without torment.' And she was glad at the promise, and she began to relate to him, saying, "I am a woman who was possessed of dignity, and a nobleman wedded me, a man of position, related to Cæsar the Emperor. And I had twin sons by him, and I had another son besides them, and after that the brother of my husband fell in love with me, and I persuaded him to live in chastity, and I did not tell my husband of his wicked desire[1] towards me. And I resolved that I would not consent to him, nor defile the couch of my husband, besides exciting enmity between them, and that would be a reproach to page 15 me before all my people, and I resolved on going out of the city with my son for a short time till this bad wind should cease and vengeance should pass from me, and I left my other son with his father that he might be comforted by him, and I dreamt in a dream as if I saw a vision in the night saying to me, 'O woman, go out with thy children from here until a time that I will shew thee thy return, and if not, thou shalt perish with thy husband and children.' And therefore I did [it], and when I told this to my husband he shuddered at that, then he rose, and carried me into a ship with my boys, and many servants, and much goods, and sent us to Athens, and while we travelled on the sea, the winds arose against us, and the waves came over us, and we were engulphed in the night, and every one who was

[1] lit. desire of wickedness.

with us was drowned and I, miserable being, was thrown with a wave to the side of a rock, and I was inveigled by it (into) a hope of finding my boys alive. On that account, I did not throw myself to the depths and go to rest, and this, by my life, would have been easy then, when I was overwhelmed with grief. And when the dawn approached I began to turn and grope for my drowned sons, and I mourn and bewail them with tears, whilst I did not see one of them nor their drowned bodies; and when the people of the place saw me, they pitied me and covered me. Then they sought for my boys in the depths, and did not find them. And there came to me women comforting me, and they were reminded of the misfortunes and the griefs they had suffered like to what had befallen me, and that was a thing that increases my grief because there were no other misfortunes but [such as] mine with which they consoled me. And they invited me to go to them (two) and I went to a poor woman when she invited me to go to her, and she said to me, 'I had a husband, who died by drowning in the sea, and left me that day, being of my own age, and since then I have known no man, though many invited me to wedlock, and I preferred chastity and piety towards my husband. Come, we will go into one life and one household,' and I lived with her that she might keep her affection for her husband. And after that I had a pain in my hand, and the woman my house-companion had a paralytic stroke there in the house, and since then for some time I sit here begging alms for myself and for my friend. And now I have explained to thee my affair and my story, and fulfil now thy promise to me, that thou mayest give me the cure, by means of which it will be possible for me to hasten from this world with my friend." And when the woman said this, Peter fell the more into thought, and he was then standing, and I Clement came up to Peter, and said to him, 'O good Teacher, where hast thou been, for I have been seeking thee for some time. What dost thou command us to do?' And he said, 'Go forward and wait for me in the ship.' And I did as he commanded me. And he renewed the questioning of the woman, and said to her, 'Tell me about thy

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family, and thy city, and thy children, and their names, and I will give thee the medicine.' And the woman did not wish to tell him about that, and she began to tell him untruthfully, that she might get the medicine. And she said to him, 'I am a woman of Ephesus, and my husband was from Sicily,' and she changed the names of her boys; and Peter saw that she was trustworthy, and said to her, 'I had been thinking, that thou wouldst have had a good fortune of joy this day, because I thought that thou wert a woman whose affairs I know.' And the woman adjured him, saying, 'I ask you to tell me what thou knowest, for I do not think that among women there is one more wretched than I.' And Peter began to relate to her truly, and said, 'There is with me a lad my follower, in search of the certain knowledge of page 19 God, and he is from Rome; besides, he told me about a father whom he had, and twin brothers, and he believed that his mother, as his father had told him, saw in a vision that she should go out of Rome with her sons that she might not perish with her husband, and she went out, and he does not know what became of her, and that his father went in search of her, and news of him failed also, and he does not know what became of him.' And when Peter said this, the woman fell in a faint, and Peter came forward, and took her hand, and said to her, 'Have confidence, and trust me, and tell me truly what thou hast to do with that.' As she recovered from the faint, and wiped her face, she said, 'Where is this lad whom thou didst tell me of?' And Peter said, 'Tell thou me first thy affair, and I will shew thee him.' And she said, 'I am the mother of this boy.' Said Peter, 'What is his name?' She said, page 20 'Clement is his name.' And Peter said, 'He is the youth who is present, and I commanded him to wait for me in the ship.' And she fell down and did homage to him. And she said, 'Hasten first to the ship, that thou mayest show me my only son, for when I see him, I have seen my boys who were drowned here.' And Peter said to her, 'I will do this to thee, but when thou seest him, be silent until thou comest down from the island.' And the woman said, 'I will do so.' And Peter took her by

the hand, and brought her near to the ship. And when I saw him holding a woman by the hand, I smiled, then I honoured him for that, and I began to lead the woman, and when I caught her hand, she cried with a loud voice, weeping and embracing me, and she began to kiss me. And I, because I did not know the thing, thought she was insane, or bewitched, and I pushed her from me. And Peter said, 'Why, my son, dost thou push thy mother from thee?' And when I heard this from him, that she was my mother, my heart was troubled, and my eyes wept, and I threw myself towards her and my heart warmed to her, page 21 and weeping overcame me for joy and pity, and I kissed her; and all the people who were there came near us, hurrying to see the beggar woman, how she had recognised her son. And when we wished to go out from the island, my mother said to me, 'O my beloved son, it is my duty to say good-bye to the woman who received me, and besides, she is a paralysed woman, bed-ridden in the house.' And when Peter heard [this], he marvelled at the sense of the woman, and he commanded that the paralysed woman should be carried on a couch, and they brought her to him. And when they came near, Peter said, the people listening, 'If I am an apostle of Christ, let these people now believe, that God is the only one, Creator of all, and the restoration of this woman is complete.' And when Peter said this, the woman rose whole, and did obeisance to Peter, and asked him about these things. page 22 And he convinced her, and she knew the certainty of the thing; and when all the people heard they wondered with a great wonder, and Peter made them a speech about religion and about the last day. He said, 'Whosoever wishes to hear the certainty about God for the salvation of his soul, let him travel to Antioch, as I have resolved to stay there for three months; and more obligatory than absence for the merchandise of the gains of the world [is] the search for the salvation of souls, and the gain of the other [world].' And after the speech of Peter to the people, I gave a thousand drachmas to the woman whom Peter had cured, and entrusted them to an honest man, and recompensed the women who all had known my mother; and we travelled to Antaradus with Peter, and my



mother and the rest; and when we arrived at the house, my mother asked me, saying, 'How is thy father, O my son?' and I said to her, 'From the time when he went out in search of page 23 thee no trace was known of him'; and when she heard that she sighed and grieved. And after a day we went out to Laodicea, and when we came near to it, behold, before the gates disciples of Peter, Niceta and Aquila, and they met us and took us to the house; and when Peter saw the place suitable, he was pleased to stay there ten days, and Niceta and Aquila asked me, saying, 'Who is this woman?' and I said to them, 'This is my mother, whom God permitted me to know by the forethought of my lord Peter'; and when I said this, Peter explained to them the certainty of the thing, how it was, according as I had related it about my mother, according as he heard from her, and he it was who had led us to a knowledge of each other. And when Peter said this, they marvelled much when they heard Peter page 24 about the woman and her recollection of her sons Faustus and Faustinianus, and they were astonished at the tale. And they said, 'Do we see? is this a vision or the truth? if we are not bewitched it is true.' And they beat upon their faces, and they said, 'We are Faustus and Faustinianus, and our hearts were straitened when thou didst begin the tale, and we held firm till we should hear the end of the tale, because many of the things are like one another. And this by my life is our mother, and this is our brother.' And when they said this, they embraced me with much weeping, and they kissed me, and they went in to our mother, and found her asleep. And Peter said to them, 'Do not wake her, lest an emotion of joy overcome her suddenly, and her soul grow small within her.' And when our mother awoke, Peter began to say to her, 'I will instruct thee, O woman, about our religion, and our faith in God; we page 25 believe in one God, Creator of all this visible world, and we keep His commands, and sanctify and honour [our] parents; and we live a pure life, and have no communion with the heathen in meat or in drink, unless they are baptized in the name of the Father, and of the Son and of the Holy Ghost. And if there is a father or mother or wife or son or brother unbaptized, we

do not trust him, and do not be grieved if thy son is bound by this unless thou becomest like him.' And when she heard this, she said, 'And what is necessary, that I should not be baptized to-day, and that I should not come to this, because my soul has hated false gods, because they inspire the reverse of chastity, on account of which I fled from Rome with my sons Faustus and Faustinian?' And when our mother said this, my brothers Niceta and Aquila did not wait, but they [were] overjoyed and they embraced her and kissed her. And the woman said, 'What is this thing?' Said Peter, 'O woman, keep thy presence of mind. These are thy sons Faustus and Faustinianus, whom thou didst think were drowned in the sea, how are they here before thee?' 'The sea swallowed them in the middle of the night, and how is the one called Niceta, and the other Aquila?' 'Let them tell us now that we and thou may know.' And when Peter said this, the woman fell in a faint from joy, and we restored her with great labour, and when she sat up, she said to us, 'I beg of you, my beloved sons, tell me what happened to you in that night.' And my brother Niceta said, 'I relate to thee, O my mother, that in that night when our ship was wrecked they carried us into the boat, to make merchandise of us, and they rowed with us to the land, and came with us to Cæsarea, and they tormented us there with hunger, and beating, in order that we should not say anything that did not suit them. And they changed our names, and sold us to a Jewess, whose name was Justa, and she bought us and educated us, and when we came to years of discretion, we acquired a sure faith in God, and we began disputing and conversing that the godlessness of all the heathen might be reproved; and we learnt the sayings of philosophy, that by this we might examine vain philosophies and reasonings. And we associated with a man, a wizard, whose name was Simon, and we had much affection for him, and he nearly led us astray. And it came to us that there was a prophet in the land of Judæa, and everyone who believed in him would live without sorrow or death, and we thought it was Simon; and after that we met a disciple of our master Peter, whose name was Zacchæus, and he exhorted us much and

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page 28 hurried us from the wizard, and conducted us to Peter, and he led us to the knowledge of the truth. And we seek from God that he would count thee worthy to welcome thee to the grace to which we have come, that we may be filled with grace towards one another. This is the reason why thou didst think that we were drowned that night, and we also thought that thou hadst perished in the sea.' And when Niceta said this, our mother ran to Peter and said, 'I ask and beg of thee that thou wouldst baptize me, that I may not be deprived one day of intercourse with my children.' And we begged this of him; and he commanded her to fast for three days, then after that he baptized her in the sea, in presence of her children, and we took food with her, and we rejoiced at this in the glory of God and page 29 the teaching of Peter, and in the knowledge we had got of our mother; and we learnt that chastity is the cause of salvation to the nations; and after that day Peter took us to the harbour, and we washed there, and prayed. And behold, an old man sitting there looking towards us, and observing our prayer closely, and after we had prayed, he approached us to reprove us and to say that everything happens by fortune, and that invocation and prayer are useless; and we remained three days to persuade him to change his opinion of this thing. And thereupon, during our discourse to him, we were calling him 'O Father'; and he was calling us, 'O my sons.' And this was a providence from God, because by it we began to know this word; and Aquila said to me and to Niceta, 'Why do you call this stranger 'Father'?' And my brother said to me, 'Do not complain of this,' and we continued in our talk to him, and he in that opinion of his, and he said 'Although the discourse has convinced me, yet I think of my wife, whose star and whose page 30 fortune was in vice, and she fled from wickedness on account of the disgrace, and she was drowned in the sea.' And I Clement said to him, 'And how dost thou know that the woman when she fled did not marry one of the slaves, and that she died?' 'I know certainly, that she did not marry, because she was chaste, and after her death, my brother related to me how she loved him at first and he in fidelity towards me and his continence

in his chastity, did not wish to defile my bed. And she, poor creature, in her fear of me and of disgrace, used an artifice, and she is not to be blamed, for this was fated against her, and she feigned that she had seen a vision and she said to me that 'if I remain here, I shall perish with my sons.' And when I heard that from her, verily, through my desire for her safety and [that of] her sons, I sent her, and I kept with me a third son whom I had, as she asserted that she saw in her dreams.' And when I heard page 31 this from him, I said, 'Perhaps this is my father,' and my eye wept. And when my brothers sprung forward, wishing to embrace him, Peter prevented them, and said to them, 'Be silent till it pleases me.' And Peter answered and said to the old man, 'What is the name of thy son, the youngest boy?' And the old man said, 'His name is Clement.' And Peter answered him and said, 'If I shew thee to-day thy chaste wife with her three sons, wilt thou believe that a chaste mind is able to conquer animal emotions, and that my discourse which I made to thee about God is the truth?' And the old man said, 'Just as what thou hast promised me cannot be, so there cannot be (anything) without fate.' Said Peter, 'I call those present to witness that this day I present to thee thy wife with her three sons alive in her chastity. And the proof of this is my knowing the certainty of the thing better than thee. And I tell page 32 thee all that she related, in order that thou mayest know and all these may know all this.' And when Peter said this, he began to relate, saying, 'This man whom ye see, my brethren, in his ragged raiment, he is of the people of Rome, of a great lineage, and noble dignity, akin to Cæsar, and his name is Faustinianus; and he married a noble woman, and her name is Matthidia; and he had three sons by her, two of them twins, and the third younger than they, whose name is Clement, and this is he, and these are the others, the one Aquila, and the other Niceta, and their names at first were, one Faustus, and the other Faustinianus.' And when Peter said this, and named them by their names, the old man was bewildered, and fainted, and his sons fell upon him kissing him and weeping, supposing that he was dead. And the page 33

people were bewildered by this marvel, and Peter commanded us to lean off from the old man, and he took him by the hand, and raised him, and he related to the people all the misfortunes that had befallen him, and the reason that they happened. And when our mother learned this, she came hurrying, crying and saying, 'Where is my husband and lord Faustinianus, who has been miserable on account of me for a long time, seeking me in every city?' And while she was crying thus, the old man sprang hastily towards her with tears, and they embraced one another. And after all this Peter sent away the crowd of people, and commanded them to come the next day and hear the story. And behold, a man of the nobles came with his wife and children to ask us to go to his house, and Peter did not accept that from him.

page 34 And thereupon, behold, [there was] a daughter of the man [who had been] struck by a devil who had possessed her for twenty years, and on that account she was bound with chains, imprisoned in a house; the house was opened suddenly, and the chains were broken, and the devil came out from her; and the girl came and did obeisance to Peter, and said, 'O lord, I have come to thee to-day on account of my salvation, and do not grieve me nor my father.' And Peter asked them about the girl, and her parents were bewildered when they saw the chains fallen from her, and her request to Peter. And Peter had pity on her, and commanded us to go to his house. And on the morrow our father came to us, and did all that Peter commanded him; and we turned the discourse so that there might be certainty in the controversy, and after very much page 35 speech in reproof of folly, Peter commanded our father not to dwell for any time on what is not necessary to God in religion, but that he should repent, for the end of life is near not only to old men, but also to young ones. And he exhorted the old man with all the people for some days, then he baptized the old man in the name of the Father, and of the Son, and of the Holy Ghost, to whom be glory and praise for ever and ever, Amen.

O [thou] who readest, pray for him who wrote it.

The Lord remember thee in mercy, Amen, and all believers.

RECOGNITIONS OF CLEMENT.

[*From a MS. in the British Museum*, No. XXVIII. (Add. 9965).]

THE story of our father, glorious amongst the saints, Clement f. 188 a Pope of Rome, Martyr amongst the priests. This Blessed Clement was from the great city of Rome, his family being of the race of the Emperors, very learned and wise, as his sayings and writings bear evidence, for he was educated in all the wisdom of the Greeks, and he became a wonderful philosopher. His father's name was Fafestus, and his mother's name was Mattidian. He wrote the Canons of the Apostles and other things; became bishop at Rome, and was banished by the Emperor Domitian. But come, let us bring forward a little of the much which this Blessed Clement expounded from that which he wrote to James the Lord's Brother in the letter in which he related to him minutely about all his affairs, and how he turned from his former error to the knowledge of God. Let us write this briefly together with his Martyrdom; for thus it was written in the beginning of his letter: Know, O my lord James, that I was born and bred in Rome, and I preserved virginity from my youth, constantly remembering death; and for this reason I was in much sadness, thinking thus inwardly and saying, "Dost thou suppose that the soul of man is immortal? Is there another world than this present one?" With these and such like thoughts I studied night and day, and my life passed thus in indescribable perplexity, and many times I went to the dwellings of the philosophers, and asked them about these things, that I might learn the truth. Some of them said to me that the soul is immortal, and others of them

said the opposite of that, and some of them said also other things; and my soul was firmly determined to know the truth. I sought also from the wise men that I might know if there is in this universe torment, and Tartarus, and the Gehenna of fire, in which the wicked are punished after death, and if there is everlast- f. 188 b ing rest to the good, that I might pass my life virtuously in this present world, and not be tormented yonder for ever. I had in my heart an unappeasable longing like this. I heard that in the land of Judæa there had appeared a great Prophet, perfect in holiness, a chief of the Jews, that He was proclaiming about the kingdom of God, teaching the people their salvation, and doing marvellous miracles: for He was giving sight to the blind, restoring the lame, raising the dead, and doing great wonders like these, preaching that all those who live virtuously in this present world shall go to the kingdom of the heavens. When I heard this, I rejoiced greatly, and I hoped that I should learn what I longed for. This [man's] praise was growing and being confirmed every day, until a man came from Jerusalem to us in Rome, and stood in the midst of the market-place, and spoke thus to the crowd, "Oh men, people of Rome, know that to-day the Son of God is found in the body in Jerusalem, and He promises to all who obey Him, and keep the commandments of God, and walk virtuously despising present things, that they shall enjoy enduring things, and eternal life. They must know that the Trinity is one God. He commands all dwellers in the world that they do no wrong inwardly, and that they all repent of their sins, that they may not be cast into the fire that shall not be quenched, and remain in it altogether without intermission." When I heard this sweet announcement, I rejoiced greatly and my soul exulted. I left immediately all the cares of the world. I found a boat, I entered it, and resolved to go to Jerusalem, that I might enjoy what I was longing for, and hear the truth from His lips. When we were travelling, an adverse wind overtook us and hindered us; we arrived at Alexandria, and there I enquired about what had been announced to me. I heard from many that all that had been said about Him

concerning these miracles and others was true. At that time there was an honoured disciple there named Barnabas; he was much esteemed, being superior to all the teachers in these regions, so thereupon I went to him immediately and I found him teaching the people publicly, speaking about the miracles of Jesus the Christ, not in pride and boastfulness, but in humility and poverty. He was telling them many truths. And the philosophers were making game of him, and teaching people to ask him about what was not to the purpose; but he was teaching on behalf of the Christ, and giving them answers. Thereupon I chased them away, and snatched Barnabas from the midst, that they might not do him any hurt. I took him to my house, and I fell down before his feet, begging him that he would relate to me the things of the Christ minutely, and that he would tell me the whole of the truths. I resolved that I would go with him to Jerusalem, for in those days he had determined that he would be there at the feast of the Passover, on account of the agreement that he had made with the rest of the Apostles; but as for me, I had urgent affairs, and I could not go along with him. But I promised him that after a few days I should find him there. I did so, I went to Jerusalem, and I found him with Peter. They both rejoiced when they saw me; then I had an interview with Peter, and I asked him to solve all the doubts which I had about the soul, whether it is mortal or immortal, and the rest of the things that were in my mind about what had been related to me. The Apostle at once explained to me all the truths, answered me [with] all wisdom the rest of my questions, and cured my mind by wonderful speeches. He shewed me the secret of the Holy Trinity, of His creation of the world, and of the incarnation of Jesus the Christ, that He is the Son and the Word, that the dead shall rise in the last day, and that there shall be a reward to the righteous and to sinners. He urged me to attain to holy baptism, that I might be planted with the Lord the Christ, so that I might rise and be glorified with Him in the heavenly and eternal kingdom, that I might have no doubt about future blessedness. He said to me in the

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f. 189 b whole of these speeches of his "It is of necessity that the soul is immortal, since God is by His nature just and of transcendent integrity, and that He repay the righteous of mankind when they rise, that every one of them may enjoy that which he deserves on account of his work; to the good [there shall be] perfect rest, and everlasting joy, and to the wicked sorrows and torments without end; and all who have denied this and have not believed in it are persuaded that God is unjust in neglecting the true worshippers, the virtuous who are patient under manifold griefs in this world and unspeakable torments and who die a bitter death, as He does not reward them with enjoyment on account of their good works; but heretics and transgressors of the law who have passed all their life in pleasure and diversions and at the end die a good death, He does not punish them in Gehenna on account of the evil of their deeds." Then he said to me afterwards that Simon Magus would inherit eternal fire. And when I heard these sayings from him, I felt assured that all that he preached to me was truth, and I begged the Saint to baptize me, and he told me that I must fast and wash for three months, that I might be cleansed from all pains, and then "thou shalt be worthy of divine baptism." Some days after that I heard that Peter would have a contest in public with Simon Magus, and I asked one of Peter's disciples, whose name was Aquila, about Simon Magus, and what manner [of man] he was. And he answered, "This Simon possesses all the work of the Devil, for he deceives the people, and performs tricks as if they were miracles, so that those present are astonished at them, for he goes into the fire and is not burnt and he appears like an eagle flying in the air, and he makes the stones bread and they eat them, and he becomes a serpent or a goat, or gold, or he is clothed in some other form, and he opens closed doors, and he melts iron, and makes it like wax, and he f. 190 a creates utensils and house furniture, and calls on them to walk of their own accord and serve their masters. And this unrighteous [man] does other sorceries." When Aquila had told me about this, there came a man named Zacchæus, and said to Peter, "Lo,

all the crowd has assembled, Simon is sitting on the chair, armed like a warrior, and they are all expecting to hear your dispute." Thereupon Peter commanded me to withdraw, as I was unbaptized, that he and the Apostles might offer solemn prayers that the Lord might help them, that Simon might be reclaimed from ignorance, and above all in the dispute with Simon for many hours. And when Peter conquered him, he could not bear [it] but he fled ashamed to the city of Tyre, and performed his sorceries there. Peter learned this, and sent Aquila and me, that we should go to Tyre, investigate about Simon, and write him the answer. So we went and alighted at the house of the Canaanitish woman, Bernice, daughter of Justa, according as Peter had commanded us. And they two received us with joy, and honoured us, and related to us about Simon, that he was performing his sorceries there according to his wont, till the senseless thought him a God; thus we wrote and sent to Peter, and he came at once. When Simon heard of his arrival he fled to another country, and he did not wait for his public dispute. And the Apostle Peter staid there for some days, and did many miracles, that he might save the people from the error of Simon, and thus, by the help of God, the greater number of them should be restored to the knowledge of God. Then he passed from thence to the sea-side, and went to Tripolis, and appointed a bishop over Tripolis, whose name was Marouta. We then went out from thence to go to Antioch in Syria, and Peter sent Aquila and Niceta that they might first go before us, and that our travelling-companions might not be numerous, that those of the heathen who should see us might not be suspicious of us; and I rejoiced greatly when he kept me with him, and I was ready for all his service, so he said to me, "I am grateful for thy good service and thy management, but thou must know that I do not require various eatables, but only bread and oil, and sometimes herbs; and I do not possess a second dress, as thou seest, for all my mind is in the perfect goods for whose sake I despise every possession of present things with my whole soul and to the uttermost, for I

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was born of humble folk, and we were brought up orphans and poor, I and my brother Andrew; we had not much possession, and for that reason I am accustomed to poverty, enduring privations, in travel and other bodily miseries." After he had thus made me his companion, he asked me about my parents, what they were called, and what they were named, and he commanded me to tell him about their family and their names exactly. So I related it truthfully to him, saying, "My father was called Fafestus, he was prominent among the people of Rome, and for that reason Cæsar the Emperor gave him a wife of his own family, who was called Mattidia, and he begat from her twin sons, and he called their names Fafestinus and Fafestinianus; and after them he begat me, but I did not know my mother at all, for some time after she gave me birth, my mother saw at last a dream, as my father told me, that if she did not flee with her twin children to another country, we should all die. So my father put my mother with her sons into a boat and gave them much goods, and an escort, and slaves, and other necessary things, and sent them to Athens that the boys might learn letters; but he kept only me with him to console him. And after a year he sent to my mother, with some people, silver to Athens for maintenance, and these people also did not return. So in the third year he sent others, and they came back to him in the fourth year, and said to him that they had not found my mother nor my brothers nor their companions. And my father was very sorrowful, and he put his office in charge, and left me and Rome and everything, and went into a boat to seek my mother and my brothers and those who were with him. But from that time he did not return, and did not send us a letter at all and I think that on account of his many griefs for them death f. 191 a has overtaken him, or he has been drowned in the sea. And it is now twenty years that I have not heard news of him." When Peter heard this, he began to weep, like one bereaved, and he said to those who were with us in the boat, "Know, my dear friends, that when griefs and afflictions assail believers, they are patient under them, knowing that on account of them

they deserve the pardon of their sins, and they shall attain to everlasting joy on account of their present grief; whereas miserable heathens both endure affliction here, and after death also they shall be afflicted on account of their infidelity in the punishment that has no end." And when Peter preached this to us, we saw an island before us, called Aradus. And some of its people begged Peter to come into it for a little rest, and he obeyed them. And this was by the guidance of God that I might find my mother there. When we got out on the island, each went where he liked, and Peter, by the guidance of God, went round many ways. And a poor woman turned to him, and begged alms from him. And he said to her, "Why, O woman, dost thou not work with thy hands, and nourish thyself by thy labour? yet thou seekest thy food from others." And she answered, "I have somewhat in the form of hands, O my Lord, but they are paralysed and useless, and I cannot do the least service with them." Then she wept and heaved a great sigh. And Peter was grieved in sympathy with her weeping, and begged her to tell him about her misfortune and her grief, so she said to him, "I am of a great family in Rome, and I had a husband illustrious in power, and three male children. But when my husband's brother saw my beauty, he wished to persuade me to adultery, and I had a great longing for chastity, for it is an honourable thing, and I fled from my country, that my husband might not know this thing, and kill me and his brother together, and I should be the cause. So thus I told a lie to my husband, that I had seen a dream that I should travel with my two sons, that we might not die all of us. So he sent me to Athens that our sons might learn literature in books; and when we were travelling by sea, there came on us during the last night a great commotion in the sea, and our boat was wrecked, and every one in it was drowned, excepting poor unfortunate me. I took hold of the rudder, and by its means I got to the land; and I was trembling and half-dead. When day came, I searched for my boys and did not find them. And some peasants came and found me naked; and they clothed

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me, and comforted me, and brought me to this village; and a poor widow woman took me to her house. Every day she comforted me, saying that her husband had been a sailor and had been drowned in the sea, and I, from the greatness of my grief and the trembling of my hands had taken a staff in my hands; and on this side I am bewitched; and this woman who received me is in great weakness, and is lying paralysed in her house; she cannot move, and there is nothing for us to live upon except a little alms which people give us, and we live in great privation together." And when Peter heard her speech, he knew that she was my mother, and he asked her, saying, "What were thy husband and children called, and what were their names?" and she said unto him, "My husband was called Fafestus, and my sons were Fafestinus and Fafestinianus, and the little one was called Clement," and she finished her narrative. And Peter said to her by the guidance of God, "Hail, O woman! for in this very day thou shalt see thy son." And he commanded her that she should not make a disturbance till we should get away from the island. Then he took hold of her hand, and brought her to the boat. And when I saw how Peter was leading the woman, I smiled, not knowing the reason, and I went to meet him, and do him honour, and take his hand; and Peter said to her, "This is Clement," and she embraced me and kissed me, weeping. But I was very angry, as I did not know the reason, so Peter said to me, "Let thy mother have pleasure in thee." When I heard this, I wept, and fell down to kiss her feet. All the by-standers were astonished at me, that I was rich and eloquent, and the son of great people, and my mother thus in poverty in a measure. We wished to go away from that island, so Peter said to my mother that she should go into the boat and travel with us. And she answered him, "I beg of thee, O my lord, to allow me f. 192 a first to go and take leave of my companion, for she received me for the Lord's sake, and entertained me according to her means, when the poor woman was in health, and now she is bed-ridden and paralysed." Peter admired the beauty of my mother's resolution. And he commanded, and they brought the paralysed

woman before him, and he spoke thus to her in the hearing of all, "If I have been preaching the truth, stand up whole, that these present may believe that the one God created all the world," and for the sake of God by a miracle the paralysed woman stood up, and became entirely whole, and did homage to the physician, and thanked him for his kindness, as was fitting. When my mother saw this miracle, she was astonished as well as all the rest of the by-standers, and she begged Peter that he would cure her also. Then Peter put his hand on her, and she was cured immediately. Thereupon my mother thanked the Apostle, and I paid a thousand dirhems in silver to the chief man in the island, because they had received my mother among them, and I commanded him to distribute them in alms, by reason of my love for the poor and the deserving, and we travelled together with my mother, after that Peter had baptized the woman who had received her and others, and all those who believed in the teaching of the Apostle, and we went from thence in circuit from one country to another, till we arrived at Laodicæa where Aquila and Niceta met us and received us as was fitting to stranger-guests. When Peter saw the greatness of this city and the multitude of its people, he resolved to stay there many days, that he might preach the word of faith. Thereupon Niceta and Aquila asked me about my mother, saying, "Who and whence is this woman your companion?" Then Peter told them her story from its beginning to its end. When they heard his speech, they remained astonished for many hours, and after that they cried thus with tears, saying, "We are her sons Fafestinus and Fafestinianus, the brothers of Clement." Then they related before their mother all that had happened to them with the sailors, saying, "Our boat was wrecked, and immediately there was a boat beside us in which were pirates. f. 192 b They took us with them in their boat, and went with us to Cæsarea Philippi, and changed our names and sold us. A well educated and very rich woman bought us, named Justa. She loved us as her own sons, and brought us up in all the knowledge of the Greeks, and when we grew older, behold, we were taught philo-

sophy also, that we might preach and teach the heathen, to lead them to the true faith. We desired to learn the deceitfulness and vanities of idols. After that we met with a man called Simon, for he imagined he would deceive us according to his polluted determination, but by the doing of God we made friends with one of the disciples of the Christ, called Zacchæus, and he taught us to leave Simon; he led us to Peter, the Apostle of the Lord, and he exhorted us and baptized us. Thus we pray God that He would count thee worthy also of holy baptism." When they had related this, they embraced my mother, weeping with copious tears and joyfulness. Thereupon I sought from the Apostle Peter that I might attain to holy baptism. He commanded me also to fast for the same number of days as those who were fasting diligently. We implored him to baptize us, for we had eaten nothing since the time that we entered the boat; as my mother testified. We implored him also to baptize us that we might eat bread with her, that we might rejoice in spirit, for I was not baptized, and I had not eaten at one table with them all. But Peter, that he might not sin before God, as he was a Saint, and that he might also fulfil our desire, commanded us to fast along with him, all that day and the next, that we might be worthy of holy baptism, and thus he did. And after our baptism Peter took bread, and blessed and sanctified the bread, and brake it, and gave it first to my mother, and afterwards to us, and we eat, rejoicing and glorifying God. And after that an old man came to us and spoke thus to Peter, "Do not be deceived, O man, and do not pray, for God has no existence, and there is no Providence of God, but only a f. 193 a Fortune to every man, and all that is destined to happen to a man, good or bad, he enjoys it whether he prays or does not pray, as I know from experience; for I was very well off, and much respected, and I did good to the poor by much alms, that the gods might help me, and that no sorrow might attack me from anything that was destined to happen to me. But the gods could not keep me without misfortune." This and more than this the old man said to Peter. But Peter contradicted his

speech, and shewed him the truth, saying that there is one God only, who is immortal, and who has foreordained all things in His just wisdom, and some of them by His forbearance; and afterwards Peter asked him to tell him whence he was, and what trials had befallen and happened to him. He answered him, saying, "I was among the grandees of Rome, well-versed in the art of astrology and I married a woman of the family of Cæsar the Emperor, and I begat three boys of her, and it was written against her in her fate that she was to become corrupt, for she loved one of her slaves; and when she could not abide the judgement of people about her, she fled with him to another country. She took with her the older boys, and left the youngest with me, and lo! she married this slave, and thus she died with her sons. But my young boy remained in my house, and at last I went to seek the woman and her sons, and my young boy was lost also, and here am I going about from place to place, and I cannot return to my home on account of my confusion, and I now get my food by much toil and moil." When Peter heard that, he knew that the old man was my father in truth, and he asked him about his name, and about the name of his wife and his sons. He answered him, "My name is Fafestus, and my wife is Matthidia, and my sons Fafestinus and Fafestinianus, and the young one Clement." Thereupon I wept, and Peter, and therewith I went to my mother and announced to her that I had found my father, her husband. She went out crying and weeping and seeking him, and when she recognized him she remained for many hours silent from excess of joy as if she were dead. Then we three boys came and did obeisance to our father and we said to him, "We are thy sons." All that day we had indescribable joy, and we thanked the All-powerful God who had thought us worthy to enjoy one another. Afterwards, behold, Peter held discussion with my father, and exhorted him to believe in the Christ, forbidding him to talk such nonsense as he had done at first, and to believe that God is true, "and in the fulness of His wisdom He foreordained that these misfortunes should come upon you, and that the boat should be

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wrecked, and that you should be parted from each other, that after these sorrows that befel you, you should come together again, and be enlightened in the true faith." At length by much exhortation and plain teaching my father knew the truth, and came to true worship. When he believed in the Christ and was baptized, he was filled with divine zeal, so he took leave of Peter, and went to dispute with Simon Magus, for he was in Antioch at that time. When Simon saw that my father looked like a magician in the eyes of the people, that unrighteous one made an exchange, and began to be disguised and shew his devilish tricks, and my father also began to be disguised and to work and make himself as if he were Simon Magus. Then the infidel Simon made his form like the form of my father, because the Emperor had sent troops from Rome to seize Simon and bring him bound to Rome as he was a seducer and magician, and kill him according to his deserts. So the deceiver, that he might escape from this misfortune, disguised himself in the form of my father, that they might kill him instead of Simon; but Simon fled to the land of Judæa and was absent. Then afterwards when our father came from Antioch to us, and we beheld him like Simon, we were astonished. Then Peter heard from the Antiochenes that Simon was teaching all the people of Antioch f. 194 a his godlessness and inciting them to kill the Apostle Peter when he went to them, as a seducer and a deceiver, and they were now all prepared to fulfil the saying of Simon. When Peter heard that, he sent my father with my two brothers and my mother and other people, that they should go to Antioch, saying to my father, "Go now, O Fafestus, to Antioch, and shew the form of Simon, and preach to the crowd as from his mouth, that they may know the truth, and believe that God is in truth one and eternal, and such like." So my father went joyfully to Antioch, according to Peter's command to him, and he stood in the midst of the city and called thus: "Know, O people of Antioch, that we wronged Peter when we suspected him, for this man is a Saint, and I have accused him falsely in vain; but now I beg you to receive him when he comes and to believe and trust in his teach-

ing, for he is the Apostle of the true God who never lies, and do all that he commands you. If you do not thus to him, he will destroy you all and your city together. I came for this purpose to give you news, lest you should do evil to him, for angels appeared to me last night and beat me as in truth an infidel and hater of warning, so I beg this of you. Know this also, that I came to you the other time, and I deceived you by the working of the devil, and I made a wicked speech about Peter, so do not trust me, for I confess to-day publicly before you that I am a seducer and a magician, but now I have returned to repentance, in hope that God will forgive my sins." When my father spoke thus to the Antiochenes from the face of Simon and blessed and praised Peter, he immediately changed the mind of all the Antiochenes, who had formerly hated the Apostle, and made them love him, my father sent us word to come there that he might enjoy the sweetness of Peter's exhortation. I immediately went with Peter and the rest of our companions. All the Antiochenes received him with great joy as a true prophet and an Apostle of God. He prayed, and put his right hand upon the sick, and cured them all; and he taught a great crowd to believe in God, the Trinity in persons, and he confirmed the true faith. Then my father fell at Peter's feet, imploring him to make him a Christian, and perfect him by holy baptism, that he might return to his previous form, and attain to the divine mysteries. So Peter commanded him to weep and fast till the morrow, and on the second day he exhorted him much and many others, and taught them how to walk in the orthodox faith blameless; and he baptized them in the name of the Father and of the Son and of the Holy Ghost; and he afterwards stayed there many days teaching the Antiochenes. And we all suffered many trials from the devil, the enemy of the truth. When the Governor heard that we were of the family of Cæsar the Emperor, he sent to inform the Emperor Tiberius of this. The Emperor, when he knew it, sent to say to him to send my father and mother to Rome quickly. The Governor gave them great gifts, and honoured them much,

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and sent them. When the Emperor saw my father and mother, he wept much from the excess of his joy, and he fell upon their necks, kissing them, and he spoke thus to the rest of his lords: "Rejoice with me, all of you, this day, and come, let us make a public feast for our finding of Fafestus and Matthidia; for we supposed them dead, and they have risen, and lost, and they are found." He made them a great table, and eat with them. Then he gave them much gold, and slaves, and guards, and other splendid gifts, because of the nobility of their race, that they might live according to their former custom. And behold they were known in Rome for their virtues and true worship, keeping the faith of the Christ immovable. At last they distributed the whole of their goods among the poor, and fulfilled all good works, and completed f. 195 a their lives in what was pleasing to God. They forsook present things, and they inherited heavenly things. But I and my brothers did not part from our Teacher Peter at all, but we were continually with him, in obedience to him and in his travels; we bore with him all sorrows and sufferings of various kinds from the infidels in the towns and villages when we went to preach the Gospel. At last we arrived at famous Rome, and Peter preached in it publicly about the Christ, and wrought many miracles, and turned many to the faith, and baptized them, not only among the humble, but many rich folk, and women of the imperial house, among whom was the Mistress of the Ceremonies. Now when Peter resolved to go to the Christ our Teacher, he saw a divine vision, that after a few days he should be crucified, that he might become a sharer in the pains of his Lord. So he collected all the brethren, and stood in the midst of the church, and took my hand and spoke thus to the crowd: "Know this, O my brethren and my children, that I have arrived at the end of my life, inasmuch as my Lord the Christ has appeared to me, and behold, I appoint Bishop over you this my disciple Clement, and I establish him upon the chair as your Shepherd from to-day; for he has been a sharer in all my trials and griefs

which we endured, and I know him that he is a servant of God who loves men; pure and chaste, good, true, and long suffering, so he will be patient in griefs and other hostile things which will come to him. For this reason I give him power to loose and to bind whatever is necessary, for he knows the canons of the church very well. You must all be submissive to him, for whosoever murmurs against the true chief is angry with God, and shall inherit the death and the torments of rebels. The leader too must be like the true physician, and not be angry and passionate for want of knowledge." When Peter spoke thus, I fell at his feet, excusing myself from the headship. He said to me, "Do not oppose the will of God, O my son." He turned to the crowd, and commanded them all to walk in faith in all purity and blamelessness, to love one another; and if one happens to be vexed or angry with another, let him make friends with him before the sun goes down. Let them not judge any one, but pardon whomsoever has sinned against them, that God may forgive and pardon them their sins. Then he commanded them all also to shew me great respect, as the respect they had shewn to him; and when he had exhorted them with these and other like exhortations, he sat in the chair and said to me, "I beg thee to write to James the Lord's brother after my death and exodus from life all that has happened to thee since thy youth and what has happened to us in our journeys until this day and my departure, and the completion of my testimony, and how I have glorified God by my death, being crucified, as the Lord has borne me company. For when he hears this, he shall attain to great joy and consolation." But I Clement, that I might respond to the command of my teacher Peter, have written to thee, O my lord James, and have sent to thee briefly all that has happened to me. Do thou pray for me to the Lord that he may count worthless me worthy to tend what has been entrusted to me with a care well-pleasing to God, and that I may end my life by martyrdom.

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STORY OF THE MARTYRDOM OF SAINT CLEMENT.

THUS far is the letter of this Blessed Clement, which he wrote with his hand to the Apostle James, from which every one can understand the greatness of his love to the Lord and his zeal for the true faith, so that he may know still further from the end of this Blessed one by martyrdom, for he experienced in it a threefold blessedness with courage that he might glorify the Lord and strengthen the true faith, inasmuch as he was a good f. 196 a disciple to Peter and worthy of the succession to his chair, for he was like his Teacher in virtues with good habits and exertions and other virtues. He was a teacher to the Jews and the Gentiles, and he was with every one like every one that he might gain all to stand in true worship to the Christ. He was very humble, sweet in his address and his exhortation, so that the Greeks and the Jews had a great love and respect for him, for he did not shew himself stern and fault-finding, but explained to them with great humility and gentleness the evidences from their books, that his speech might be worthy of his trust. He did not upbraid any of them and did not neglect them at all; to the ignorant he explained about their idols one by one what and who they were, and he explained to them their contemptible character and he taught for what reason they imagined them gods. At the end of his exhortation he continually preached about the greatness of the pity of the true God, and the fulness of His mercy; he incited them to repentance and promised them that the kingdom of heaven should be open to those of them who returned on condition only that they should desist from their former sins, believe in the Christ, and be baptized; and that God would receive them. As for the Jews, he praised them in

the beginning of his discourse, saying that they were the chosen people of God, because they were of the race of Abraham, and such like praises, and at the end he did honour to the New Testament and he did not despise the Old one, so that they might not doubt; but he finished his speech with wisdom and thus he wrought much profit to many, guiding and leading every one by his discourse to the true faith. He took care also of the organization of the Christians continually, undertaking the affairs of the poor, that none of the necessaries of the body might be wanting to them, neither to men nor to widow women nor to orphans belonging to the city. He wrote them all down in a register, and he gave each of them alms in suitable measure to carry on his life. Thus did the pitiful Clement, in mercy like the Christ. All the Emperor's Court honoured and respected him, except one of them, whose name was Socinius. He related much to the Emperor Nero. This man hated him, and told the Emperor of his own invention how Clement had converted his wife Theodora from the worship of the idols, and that she was not now attending to her house or her children, but was continually going to the church of the Christians to learn their doctrines. This hatred was in the heart of Socinius, and he was armed every day with the armour of iniquity and jealousy and envy lurking in his heart towards the Saint. He designed evil against his wife Theodora when he should find a convenient season, and one day he acted treacherously. There was a gathering of the Christians, so he went and hid himself in the church with his slaves to see what his wife was doing there. When he arrived at the church, the Saint was praying at the moment, and immediately Socinius remained blind and deaf. He said to his slaves, "Take me and lead me that I may go to my house, for blindness and deafness have come suddenly upon me, and behold, I neither see nor hear at all." The slaves led him by his hand, and wished to try and go out of the church, and they could not; but they went round here and there without avail, for the Divine Power prevented them, that this senseless [man] might be educated and punished. When Theodora saw him thus, she

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asked the reason of it. They told her his story, and she implored the Lord with tears to be gracious to him about going out, and it was so. His slaves brought him to his house, and put him to bed blind and deaf by the act of God. When Theodora returned to her house, they told her his story in detail. She was grieved, and shewed kindness to him, and went and fell at the Saint's feet, imploring with tears that he would cure her husband. So Clement went to the house of the sick man, and wept over him, and implored God, praying for him and saying, "O Lord Jesus the Christ, Thou who hast given the keys f. 197 a of Thy kingdom to Thy Apostle Peter that he may open and shut to whom he wills, open Thou the eyes and the ears of this man, for thou hast promised us to give us along with Thy salvation all our petitions." When the Saint prayed thus for the sick [man] he was immediately cured of his bodily blindness, and heard with his bodily ears, but his soul remained still in the former error. He imagined that the Saint was a wizard, and did these things by his enchantments, and the blind sight of the poor [man] was just as at first in error. So the thankless one commanded his servants to seize the Saint at that time and to bind him, that he might repay him for his grace by its opposite. But the servants seized wood and stones, thinking they were the Saint, and bound them, for they were bewildered by Divine retribution. Socinius thought that his slaves had bound the Saint, and he boasted against him, saying to him, "Thus, O Clement, I make vain quickly thy sorceries and thy deceit that thou mayest be educated." But the Saint was preserved unbound, and came forward and said to him, "Thus, O senseless [man], thy heart has been blind, O miserable being; do not think that thou bindest me; but I bind thy gods whom thou worshippest from the first," and he left him despised and humbled. Then the Saint blessed Theodora and commanded her to pray to God without ceasing for her husband, that he might turn to the true worship, and she prayed, imploring God for him with tears, and in the evening there appeared to her a venerable man with a white beard, in the likeness of Peter

the Apostle, and said to her, "For thy sake I have cured thy husband, in order that the husband may be sanctified by the wife, as my brother Paul the Apostle commanded." When he spoke thus to her, he departed immediately, and Socinius, by the act of Divine grace, called his wife, and said to her, "I believe in my Lord Jesus the Christ, the only true God, to whom I have prayed that He would forgive me my former follies, and secondly wilt thou mediate for me with Saint Clement, that he may not feel angry with me the thankless one, inasmuch as he is a disciple of God, that he may have compassion on me?" When the woman heard that, she rejoiced and wept, and she at once told that to the good [man]. He hastened at once and came to the house of Socinius, who received him with much humility, and fell at his feet weeping passionately and said to him with a contrite heart, "I thank the true God and thy Holiness because thou didst blind my bodily eyes and enlighten my soul, that I might know the truth and flee from the error of the Greeks and their falsehood, for with my whole heart I have accepted warning in the true faith." It was then the feast of Easter, so there was then a great festival in that house, and Socinius and all his people were baptized, and his friends and his slaves, both men and women, and their number was 423 persons, and there were many among them who were friends and acquaintances of the Emperor. But when Publius the (director?) of all saw this, he was grieved that the faith was then growing and increasing, so he took it into his head to kill the Saint who was the cause of all these things; and he paid silver to some people, and agreed with them that they should make a commotion with the Governor of the city and accuse the Saint before him, that they might incite him to kill him speedily; and these people came to the Governor and accused the Saint as a seducer and a wizard, that he blasphemed the gods, and destroyed their temples from the foundations, and worshipped a new god, and built churches and altars to him in every place. Then those who had not received bribes praised the Saint before the Gover-

f. 197 b



nor, telling of the miracles and the good works which he did to all the city. When the Governor saw the greatness of the talk and commotion of the crowd he called the Saint secretly, and tried him with many flatteries that he should return to his error. When he saw that he was firm and bold and unshaken, he sent news of him before the Emperor Tiberius, saying to him that there had been a great commotion in the city on account of Clement. The Emperor decided about him that they should banish him to a desert town which is in the borders of the Chersonesus. The Governor grieved about the Saint because he was destined to go f. 198 a to this bitter exile. He sent for him, and commanded him to offer the mid-day sacrifice to the idols, and not go into this exile. The Saint wished by the eloquence and sweetness of his accents to convert the Governor to faith in the Christ. When the Governor saw the Saint's want of submission, he dismissed him, sighing and weeping, saying to him, "The God whom thou servest, he will help thee in this hard exile." He then provided him with all his necessaries, and sent him in a boat, and embraced and kissed him, and sent him away. Many conscientious men followed him into exile. He found there some thousands of Christians, oppressed and previously exiled, who were cutting marble there. When they saw the Saint, they rejoiced much; they did homage to him, kissed his hands respectfully, and told him their misfortune and privation, and their want of even what was most necessary; worse than all that, they had no water to slake their thirst by reason of their work and fatigue and the greatness of their misery; but they had been going and fetching the water from a far place, at a distance of 45 bow-shots. The Saint had pity on them, weeping; then he comforted them much, saying to them, "It is the will of God that we should be exiled, and should be sharers in torments and sufferings." When he said this, he commanded them all to make solemn prayer together with him, imploring Almighty God to give them water as He is pitiful. When the Saint had finished his prayer, he looked here and there, and saw from afar a lamb lifting its right foot and pointing to the earth before it; no one saw the lamb save the

Saint. He went with three men, and said to them, "Dig this place where the lamb was standing." When they had made a little hole, the good [man] took the axe with his hand and dug a little with it, and spoke thus, "In the name of our Lord Jesus the Christ, let fresh sweet water rise in this place." When he had spoken thus, what miracles are thine, O Christ, the Almighty King! immediately water flowed out there copiously, f. 198b and formed a great stream, and there was sweet delicious water. The Saint took some of it and drank, and thus they all drank rejoicing. On account of this miracle the people of the villages there honoured the Saint and reverenced him, and they hastened to him on all occasions and heard the sweetness of his teaching. He converted innumerable people amongst them to true worship, and baptized them in the name of the Holy Trinity; he destroyed the idol-temples and built churches for them; for in the course of years from his stand-point there the Saint built for believers 75 churches; he burnt and razed all the idols, and abolished all traces of them. When the Emperor learned [this], he sent to Aphidianus the governor to agitate on every side, so as to do away with the faith of the Christ. So the Governor persecuted many of the Christians there with divers punishments. When he saw that they were all desirous to be martyrs for the sake of the Christ, and were prepared for that, he took it into his head to kill the Saint who was the cause of that; so he put upon the Blessed Clement the hardest punishments, and persecuted him much. When he saw that he was the more desirous of martyrdom, and that he strengthened and confirmed the believers, he condemned him to death, that they should bind on his neck a thick boat-rope, and throw him into the depths of the sea, that the believers might not find his honoured body. When they threw him into the sea, many of the Christians stood near the sea mourning and weeping for their teacher. Cornelius and Fifus his disciples cried with inconsolable grief and commanded the others all to pray to God in company, imploring Him to bring out the Saint's body to the earth. When they all prayed together, weeping, a great marvel took place, for once upon

a time Moses accomplished a surprising miracle in the Red Sea, but here a miraculous wonder took place and was accomplished, f. 199 a that the sea fled back twenty miles, and the Christians went forward on dry land. How surpassing is thy power, O Almighty Christ! They found a great hewn stone like a church, adjusted by wonderful art through the astonishing wisdom of God, and in its midst a splendid temple. There was the body of the honoured Saint laid out shining, and near that great heavy stone that coarse rope mentioned above. Cornelius and Fifus wished to lift the Saint, but they heard a celestial voice saying thus to them, "Leave [him] where the wonderful Lord has buried him." So they left him, and by this power till now every year in honour and remembrance of the Martyr the sea turns backward on the day of the commemoration of the Saint and stays thus for seven days, that the faithful may come and celebrate his holy feast. When the crowd heard this voice, they glorified God, and only kissed the Saint's body, and returned rejoicing. The miracle happened not at this time only, as well as other astonishing miracles, but every year in commemoration of this Saint the sea runs backward as we have mentioned, and gives the people time to celebrate the holy feast. At that time there were many other miracles, for all who went there and were sick of diseases and drank the water of that sea where was the temple of this Saint, were cured of all their sicknesses. After a few days, all the Christians who lived near that place went when they saw these miraculous wonders, but they heard a wonder greater than all these wonders, inasmuch as there was a believer who had great faith in this Saint. He went to worship the Saint in his temple above mentioned with his wife and his companions, and he had a little son. When their return was near, they stood in the temple of this Saint, praying that God would give their boy a long life and other things. When the sea was about to return to its place, the parents of the lad fled with others of the Christians with great f. 199 b speed lest the sea should cover them; from fear and great confusion they left the lad there; they did not suppose that the water of the sea would cover him like the grave. Then when they sought him

and found him not, they knew that he had remained in the temple of the Saint. They wept for him much and returned to their dwelling. When they saw his clothes also, their grief for him increased, and they were inconsolable. When this year had gone by, and the feast of this Saint came round, these [people] went to search lest they might find the bones of their son. When the sea turned back according to its custom every year, they hastened before every one to the temple of the Martyr. When they arrived there, they found their boy standing near the grave of the Saint. They at first doubted it, and thought it was a hallucination. When they looked at him well, and were sure he was their son, they hugged him and kissed him, and wept from the greatness of their joy. They asked him, "Whence have you got to eat this year, and how have you been kept from the sea-monsters without harm?" The boy pointed with his finger to the Saint and said, "He feeds me and protects me." Then the grief of his parents turned into joy, and they thanked God saying, "God is wonderful in His Saints," and such like things in praise of God. When they had finished the feast, they returned to their dwelling rejoicing, happy, and glorifying God, who had been doing His dread will and honouring them. The martyrdom of this Saint was on the 24th day of November, and we ask the Lord our God to grant us his mediation, and to count us with him in the kingdom of the Heavens, Amen.

Poor Macarius the Antiochene wrote it with his mortal hand, and translated it from the Greek language to the Arabic language, in the year 7167 of the world, corresponding to 1659 from the Incarnation of the Christ, on the 22nd of October, and it was written in the fortress-city of Sinope.

THE PREACHING OF PETER.

In the name of the Father, and of the Son, and of the Holy Ghost, one God.

This is the preaching of Simon Cephas, chief of the Disciples, and their leader, Peter, when the Christ, our Lord and our God, sent him to preach in the city of Rome.

God called Simon Cephas, and spoke to him, saying, "Simon, Simon, chief of the disciples, Rome wishes for thee; go out therefore to these people, whom the devil has led astray." And when Simon, the disciple of God, heard this, he began to weep before[1] God, and to say, "My God, whither shall I go, and I an aged man, I cannot walk, and I have neither gold nor silver, nor yet manners, how can I then go? I shall die like him who goeth to destruction. I desire of thee, O Lord, that thou wouldst page 2 pardon me, and cause me to die in Jerusalem[2], where Thy passion took place, I will then die at Thy word." And the Lord said unto Simon, "Do not begin to fear in thy heart. I give unto thee the power of the kingdom, therefore fear not, go, and enter among them. Fear not, speak to the sick, and they shall recover; say to the blind 'See,' and they shall see; and if they do not receive and take hold of thy word, they shall learn that I am in Heaven; therefore speak to the earth, and it shall swallow them up; and whatsoever thou shalt bind on earth, I will bind it in Heaven, and whatsoever thou shalt loose on the earth, I will loose it in Heaven. I am in Heaven, and thou art in the strange country. Thou shalt call to me from afar, and I will answer thee from at hand."

[1] Literally 'betwixt the hands of.'
[2] Or 'the holy house.'

And Simon said, "My God, forsake me not! I have trusted in Thee, and if thou forsakest me, I shall sink down to the lowest depth."

Then Simon stood up towards his brethren and his friends, with his tears flowing, and said, "Arise, my brethren, all of you, page 3 and call to mind the love which was between us, and abound in your prayers for me in this journey which God has given me; for like a dead man I go out from amongst you, therefore plead for me in your prayers."

And they said unto him, "Go in peace, O holy one, and may the God who is in Heaven be with thee, and the right hand which divided the sea before the children of Israel be with thee, O holy one of God, O pillar of the faith. Go, and may the angel of the Lord be with thee, and help thee upon thy way, and against thy enemy."

And Simon Peter crossed the sea until he came to the city of Rome. And they collected together when they saw him, and they began to say amongst themselves, "In truth this poor needy man has come. He is a seditious and weakly fellow, and he page 4 wears ragged clothes, and there are many poor people amongst us, but we never saw one like this one." And the beloved of God fell upon the dung-heap of a rich man, and he was hungry and thirsty, and the cold attacked him, and he had fallen on his face in great remembrance of God.

And the daughter of that rich man went out and looked at him; then she went in and said to her father, "O my father, there is an old man fallen down on our dunghill, like our old slave, and he is in our midst, and one of ourselves, and do bring him in and feed him with the bread that is in our dwelling." And her father answered and said unto her, "Go, my dear, as thou hast said, so be it, and cut short his prayer."

And the girl went out, and did him reverence, and said to him, "Arise, and do not weep, O my father, for thou hast already reached the house, so do not be grieved. Arise, and eat food, and throw care from off thee."

Then stood Simon, chief of the Disciples, with her, that she page 5

might set before him food to eat. And she put a chair for him, and he sat down; and she set vessels before him of silver and gold; then he asked water from her, and she went in haste, and came with a golden pot in her hand. And when she came near him she covered her hand.

And Simon said to her, "Tell me, O girl, why dost thou cover thy hand from me?"

And she said to him, "I was afflicted at the time of my going to my husband; and when my husband came to take me to the house of his family, and the golden crown was upon my head, behold, they shewed me in the market-places; and when I arrived at the house of my husband, this leprosy appeared in me. Thereupon I was ashamed before my companions, and I returned to my father's house. And I vowed a vow to our gods the idols, page 6 and I gave the great price, and I worshipped our heroes, but it is now six months since this disease appeared in me. And therefore I was ashamed, and I covered my hand, lest thou shouldst look at it."

And Peter took that pot of water, and prayed over it, with a conscience upright, acceptable, and spiritual (nothing of the carnal in it). Then Peter took that water-pot, and gave it to the girl, and said to her, "Wash thy body with this water." And when she washed her body with that water, she was cured and cleansed, and she became as though nothing had ever befallen her of that leprosy which she had. And when she saw that, she feared because of it with a great fear. Then she went to her father, who was a door-keeper, and she said to him, "O father, why dost thou sit still? Look at me!" And she uncovered her hand.

page 7 And when her father saw her cured of that leprosy which had appeared in her, he said to her, "Ah! my daughter, what is this which I see in thee this day?"

She said to him, "In truth I tell thee, O father, that the God of truth came in to us this day."

And her father the door-keeper went down to Peter, and said to him, "Cure for me the rest of my daughter's body from

that leprosy, and ask me what thou wilt of gold and silver that I may give [it] thee." Peter said unto him, "I will cure the rest of thy daughter's body from that leprosy, and I wish no gold nor silver from thee, but I wish from thee a single word; that thou wilt believe in my Lord Jesus the Christ, and that thou wilt forsake the worship of idols and of devils whom we do not worship."

And the door-keeper said unto Peter, "I give thee this[1]." And Peter rose, and filled a font in that place where they were, and page 8 Peter took the damsel, and dipped her in that font, and cleansed her with that cleansing, and plunged her in that baptism in the name of the Father, and of the Son, and of the Holy Ghost. And she was cleansed from that leprosy which was in her as if nothing had ever been formed in her at all (of that leprosy which had been in her). And when her father the door-keeper saw that, he believed in the Christ, and he left off the worship of idols. Then Peter remained with them a day and a night; then after that Peter wished to go out into the city of Rome and see the people. And the door-keeper said to him, "If thou shouldst go to-day to the city of Rome, thou canst not enter and go about in its market-places, for they have a feast and vows, in which page 9 they sacrifice to the idols, and if they see thee going about among them in these rags, the gods will kill thee."

And Peter said to the door-keeper who believed in Christ, "I cannot but go to the city of Rome, for my Lord Jesus the Christ sent me as for this day and such as this, and I cannot disobey my Lord." And Peter went away until he entered the city of Rome, and behold, there were in it heralds proclaiming and saying, "Let every person put on gowns and garments, and gold and silver, and purple and pearls, and if not, let him blame no one but himself." And the troops and their priests met Peter, and said to him, "O foolish old man, where art thou going to-day in these rags which are upon thee? If the Emperor of Rome see page 10 thee to-day he will kill thee. He who puts on raiment of gold and silver, let him go up to the place of our gods." And Peter

[1] Literally 'This is thine from me.'

said, "O kings, and priests, and troops, this raiment is the raiment of my Lord, who gave [it] to me, He besides whom there is no god."

And they observed that saying, and they were angry at that with a great anger, and they commanded him to be stoned with stones for his speech about the Christ, that He is God.

And when Peter saw that, he came to the place of a temple, where their gods were, and he stood alone. Then he calleth on the Christ with an upright conscience, acceptable and spiritual, (nothing of the carnal was mingled with it in that place), and page 11 there the Emperor of Rome went out and many kings and troops, and thousands of priests innumerable, and with him a hundred girls, fifty of them married, and fifty who had never yet gone in to their husbands, and already they were taken and bound for the sacrifice, by a vow to their gods the idols and the devils whom they served, and when Peter saw that, he lifted up his eyes to heaven, and said, "My Lord, and my God, I cannot longer endure the thing which I have seen. But yet Thy mercy and Thy power is needed in an hour like this."

And the Christ answered Peter's prayer to Him, and He sent a great cloud and a stormy wind, and it threw down these idols and broke them; and devils came out of them, and took refuge in the mountains. And when the Emperor of Rome saw that, he page 12 said to the girls, "Go to your parents;" and he said to the virgin fifty, "Go to your house, for my kingdom perishes by this darkness which is upon this capital. Fire came out of it, and my empire perishes by it in this place." Then came to him a messenger from his house, saying, "O Emperor of Rome, what causes thee to linger, when thy beloved son is dead?" And the Emperor of Rome spoke to the kings, and the troops, and the priests, and the thousands who could not be counted, and they went away with him till they came to his dwelling; and his wife came out and said to him, "O Emperor of Rome, what is thy throne, when thy son, thy loved one, is dead? Come let us weep over our only (child) to-day."

And there came the daughter of the door-keeper, who had

been healed from the leprosy, and she entered to the Emperor of Rome, and said to him, "O Emperor of Rome, what makes thee weep for thy only (child) as (thou dost) this day? There is in the city a weak old man, wearing rags. Seek him, and he will raise this only (child) of thine." page 13

And the Emperor of Rome said to her, "O damsel, thou puttest me to shame. Shall the stones speak, or the blind see, or the dead rise? and how dost thou say that my only (child) shall rise? Come, weep for my only (child) this day, (thou) and all thy companions."

And she said to him, "O Emperor of Rome, dost thou know me?"

He said to her, "Yes, thou art the daughter of the door-keeper, the leprous one."

She said to him, "O Emperor of Rome, I am not leprous." And she uncovered her fore-arm and her face.

And when he looked at her, he said to her, "Ah, thou damsel, how is this that I see thee to-day?"

She said to him, "In truth I say to thee, O Emperor of Rome, that the weak and poor old man whom I mentioned to thee, he it is who has cured me, and he will raise thy son and thy only (child) this day." page 14

And he sent to all the kings and the priests, and said to them, "Seek for this old man of whom this girl speaks." And the kings and the priests sought for Peter, until they met him in the city in his rags. And they brought him in to the Emperor of Rome. And the Emperor of Rome said to him, "O old man, if thou wilt raise my son and my only (child) this day, then mine empire (shall be) thine." And Peter said to him, "Thy son and thy only (child) I will raise, but thine empire I do not want. Yet I want one word, that thou wilt serve my Lord and my God, Jesus the Christ, Creator of Heaven and earth, besides whom there is no God, and that thou wilt leave these gods and idols whom thou servest." page 15

And the Emperor of Rome said to him, "O Peter, this shall be thine if thou wilt raise my son."

And Peter said to the Emperor of Rome, "Send to thy kings, and to the troops, and to the priests among the people of thine empire, those who come in and go out, and assemble them, and carry this thy dead son upon his couch, and come to the place of thy god whom thou servest."

And the Emperor of Rome sent to all the kings and the priests and the captains, and he carried his only son on his couch. And he went to the place of the idols whom he had worshipped, and Peter stood alone by the side of the couch, calling on the Christ, page 16 and saying, "My Lord and my God, thou art He who hast sent me to Rome for the welfare and salvation of her people, and thou art He who hast caused the death of this sinner for the salvation of all by my resurrection of him in Thy name; therefore reveal at this time Thy power at my mention of Thy name, and the name of Thy Incarnation." And when he said this, the dead [man], the son of the king, arose from his bed, till he came to Peter; and he did him homage, and said,

"Peace unto thee, O disciple of the Christ,
Peace unto thee, O holy one of God,
Peace unto thee, who writest what the angels say to thee,
Peace unto thee, whose prayer the King has answered, so that my spirit has returned to my body."

Then the dead man who had risen turned to his father, the Emperor of Rome, and said,

page 17 "Woe unto thee, O my father, and what have we worshipped?

"Woe unto thee, O my father, and what sins are ours?

"Woe unto thee, O my father, for this old man calls thee to a great God and terrible in power, and the angels hold discourse with this old man!

"Woe unto thee, O my father, and in what darkness we are!

"Let the Emperor straightway believe in God this day; and all the kings and the priests."

And the Emperor said to his son, "Tell me thy story."

And the youth said to him, "When I was snatched away, I journeyed to the furthest end of Heaven, and when I went

before the Throne of Glory, this old man was standing there doing homage, and the legions of Angels standing by. And the Lord said from His throne, 'Let the desire of Peter, the captain of My church, be fulfilled.' And at this voice my soul returned to my body."

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And the Emperor said to Peter, "O Lord, command us as thou wilt."

And Peter rose, and filled a font in the place where their gods were, and baptized the Emperor and his son, and all his patriarchs, and all the priests and the captains, till Peter was not able to baptize the people from their number, till Peter took some of the water of the font, and sprinkled (it) upon the people, and on whomsoever one drop fell, he was baptized. And all the people of Rome believed; and Peter dwelt in it preaching, and baptizing, and teaching, and the people came from every side, and were baptized by him, and believed in the Christ, and forsook the world, and renounced family and goods, and sought for faith in the Christ, to whom be glory now and for ever and ever, Amen. And glory be continually to God. And upon us be mercy. Amen.

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MARTYRDOM OF JAMES THE SON OF ALPHÆUS.

THIS is the Martyrdom of James the son of Alphæus, and the end of his warfare on the ninth day of October, in the peace of the Lord, Amen.

It was when James went into the city of Jerusalem to proclaim the holy Gospel in it, and all the wonders of the Godhead, that every one who heard him might believe in God with a pure heart and his soul might be saved. But James the Disciple thought in his heart how the crowd might hear him and believe in God, and that he would go into the temple where the crowd was assembled. And he found many of the Jews gathered together, and he began to preach in the midst of them, with great joy and gladness before their assembly. And he continued his speech, and explained (about) faith in God. And he testified concerning the only Son of God, the Word of life, God of all the ages, Jesus the Christ, that He is the Son of God in truth, and that He is the self-existent with the Father before all the ages. He is in the Father, and the Father is in Him, He who is the Word of the Father. Behold, He said, "Let us make man in our image and form;" and He dwelleth in Heaven with His Father, and He is upon the throne of the cherubim, and the seraphim extol Him. And He it is who is on the right hand of power on high. And He descended into the page 2 womb of the Virgin Mary. And He is the Lord Jesus the Christ, to whom the Lady Mary the Virgin gave birth, and He is the God who was made man. This is the confession of the Disciple before that assembly, without fear of any other man.

He testified concerning the birth of the only Son of God, and he testified to His death and His resurrection from the dead, and His ascension to His Father who is in Heaven. And he taught faith in the Christ to all who were present. And when the assembly heard what the Disciple said, they were angry with a great anger, which (was) from their father the Devil, who dwelt in them, against the disciple of the Lord Jesus the Christ. And they helped one another, and took his blood upon them, all who were present and heard his discourse. And they seized the blessed Disciple, and led him to the Emperor Claudius, and set up against him false witnesses. And they said to the Emperor, "This man is a seducer. He goes round about countries and cities, and he says, 'I am the servant of Jesus the Christ.' And he hinders them from obeying the Emperor." And when the Emperor heard this about the blessed Disciple, he commanded him to be stoned with stones until he was dead. And the Jews (may God curse them!) stoned him as the Emperor had commanded. And such was the Martyrdom of the Disciple James the son of Alphæus, brother of Matthew, on the ninth day of the month of October. And he was buried beside the temple in Jerusalem. Glory be to God continually for ever.

PREACHING OF SIMON SON OF CLEOPHAS.

THIS is the preaching of the blessed and holy Simon son of Cleophas, who was called Jude, which is, being interpreted, Nathanael, who was called the Zealot, and was bishop in Jerusalem after James the brother of the Lord Jesus the Christ.

It was when the disciples were gathered together on the Mount of Olives that they might divide all the cities of the world. And while they prayed and blessed God (may His Name be glorified!) the Lord Jesus the Christ was present in the midst of them, and said unto them, "May the peace of my Father rest upon you, O my pure disciples." And when they cast lots, the lot of Jude the Galilæan came out for the regions of Samaria, that he should preach in them the gospel of the Lord Jesus the Christ. And Simon answered and said unto the Lord, "Be with us, O our Lord, in every place where we dwell, and we will be patient in all that may happen to us. But let my father Peter go out with me, that he may bring me to the land of Samaria." And the Lord said unto him, "Peter's lot is that he should go out to Rome to preach there. But yet let him go out with thee, until he brings thee [there] in peace. And I say unto thee, that after thy preaching and thy calling to them, thou shalt return to Jerusalem after the death of James the Just, and thou shalt be bishop there after him. And thou shalt finish thy warfare like as James the Just (shall have) finished it in that place. And now, friend Simon, go out in peace. May the power of my Father go with thee." And page 2 the Lord blessed him, he and all the disciples, and He ascended to Heaven in great glory. And after the ascension of the Lord

to Heaven, Simon arose and prayed; and he went down to Jerusalem, and Peter with him, and they travelled to Samaria. And he proclaimed in it the good news of the Gospel. And Simon the disciple went into the midst of their synagogue, and proclaimed in it the name of Jesus the Christ. And when the Jews who dwelt in that place heard it, they rose up against him, and smote him with painful blows, and thrust him out of the city. And Peter kissed him and took leave of him. And Simon returned, and stood in their synagogue for three days preaching among them the name of Jesus the Christ. And some among them believed, and some did not believe And in the last day, the third one, the son of the ruler of the synagogue fell sick, and his name was James, and he died. And one of the men who believed what Simon had said presented himself to the father of the dead lad, and said unto him, "There is here a disciple of the Christ. Call him to pray over the lad." And the man went in haste, and called the Disciple of our Lord the Christ and he came joyfully, and stood over the dead boy, and said to the father of the boy who was dead, "Dost thou believe in Him who was crucified, that He is the Son of God? Thereupon thou shalt see the glory of God." The father of the boy said unto him, "If my son should rise from the dead, so that I see him alive, I will believe in Jesus the Crucified, that He is the Son of the living God." And the Disciple turned with his face to the east, and prayed and said, "My Lord Jesus the Christ, who wast crucified by command of Pilate the Pontius, thou hast thought me worthy of this service, that I should preach in Thy blessed name, because thou hast taken this body for our sake, to save us from the hand of the enemy. Look upon this dead boy, and by Thy will command him to rise, that Thy name may be glorified this day in the midst of this whole city, that they may believe in Thy holy name." And when Simon, the blessed Disciple, said this, he turned towards the place where the dead boy was, and said, "In the name of the Father, and of the Son, and of the Holy Ghost, let him rise and stand up alive! And be thou whole, so that all who are present may believe in the name

page 3

of my Lord Jesus the Christ!" And in that hour the boy opened his eyes, and rose and sat up. And he commanded that they should offer him something to eat. And when the crowd saw this wonder, they all came forward and bowed down to the earth to the Disciple, and they all believed in God, and they were saying, "There is one God, and Simon is the Disciple of Jesus the Christ. We believe in Jesus the Christ, that He is the Son of the living God." And the parents of the boy threw themselves at the feet of the Disciple, and said, "O our Lord, how may we be saved?" He said unto them, "Believe with all your hearts, and ye shall be saved." And he exhorted them from the page 4 holy Scriptures, and he baptized them in the name of the Father, and of the Son, and of the Holy Ghost, and he gave them the holy mysteries, and commanded them to build a church, and appointed them a bishop, who was the ruler of the synagogue, and his name was Cornelius. And he appointed them presbyters and deacons, and he gave them the holy Gospel. And he stayed with them a month, teaching them the word of God. And after that he returned to Jerusalem. And when the Jews killed James, the disciples were gathered together in Jerusalem. They took Simon and made him bishop in Jerusalem. And he taught them the word of God, and made known to them what was in the Gospel, and the salvation of their souls. And the Jews were angry with him, and he was in Jerusalem giving praise to the Lord Jesus the Christ at all times and seasons, and may the same be to Him for ever and ever. Amen.

MARTYRDOM OF SIMON.

THIS is the Martyrdom of Simon son of Cleophas, Disciple of the Lord Jesus the Christ. He finished his warfare on the eighth day of the month of May, at peace with the Lord. Amen.

It was after the mourning for James the Just, that Simon son of Cleophas, who was called Jude, became bishop of Jerusalem. And he lived a hundred and twenty years, and he said at the end of his life, "I wish that my blood may be shed for the name of the Lord Jesus the Christ." And he built churches in every place in Jerusalem. And he appointed them presbyters and deacons, and the first church which page 5 he built was in the name of the Lord Jesus the Christ; and the second in the name of the Virgin Mary, Mother of the Lord upon earth, of Him who turned the race of man from the worship of devils, and thought them worthy of His kingdom; and the third he called by the name of Michael, chief of the Angels, who is Mediator for the human race, that wrath may be turned away from them and mercy may rest upon them. And the fourth he called by the name of the Disciple; and he wished the faith of the Jews to be brought to nought, as well as their polluted worship and their wicked synagogue. And he sat preaching the Word of God to every-one, that he should frequent the churches which he had built, and that the knowledge of God might appear to all people from the greatest to the smallest, both men and women. And all of them believed by means of the Disciple, until the people of the city forsook the synagogue of the Jews, and followed the truth which the Disciple taught them by means of the Lord Jesus. But as for the Jews, when they heard of the work of the blessed Disciple, and that he wished the destruction of their worship, and

their exile, they all gathered together, great and small, and took counsel together concerning the Disciple to kill him as [he was] a worker of iniquity. And thus all the Jews assembled against him in anger and hate; and they put him in chains, and delivered him to the Emperor Hadrian. And they together bore witness against him before the Emperor, and said unto him, "Hear page 6 us, we make known to thee what this magician does." And the Emperor was angry with a great anger at all that they said against the Disciple, and said unto him, "I say unto thee, O worker of iniquity, it has been told me that thou art a magician, and hast bewitched every one in this town." The Disciple said unto him, "Hear, from me, I pray, O Emperor, who hast neither understanding nor sense, I am not a magician, and I do not know how the art of magic is performed. But I am a servant of my Lord Jesus the Christ, God of all creation, and King of Kings, the powerful God, the Mighty, He who destroys all the gods of the heathen." And when the Emperor heard that speech from the Disciple, he was angry with a great anger, and delivered him to wicked people to crucify him. And the Jews were ravening against him, and they took out the blessed Disciple Simon son of Cleophas to crucify, as the godless Emperor had commanded. And they hanged him on a cross, and tortured him till he died. And he finished his martyrdom on the tenth day of the month of May, and to God the Almighty be glory and honour throughout all ages. Amen.

والصغير وتشاوروا جميعا على التلميذ ليقتلوه انه فاعل الشر ⁘
وهكذى[1] تجمعوا عليه اليهود كلهم بغضب وحرد وقيدوه واسلموه
الى درايانوس الملك وتشاهدوا عليه باجمعهم عند الملك وقالوا له
اسمع منا نعرفك ما يفعل هذا هو ساحر ⁘ وان الملك فى جميع page 6
5 ما قالوا غضب غضبا شديدا على التلميذ وقال له لك اقول يا فاعل
الشر قيل لى انك ساحر تسحر كلمن فى هذه المدينة ⁘ قال له
التلميذ لسمع منى ايه الملك الذى ليس له عقل ولا حاسة ليس
انا ساحر ولا اعرف كيف يعمل صنعة السحر ⁘ بل انا عبد لسيدى
يسوع المسيح اله كل الخليقة وملك الملوك الله العظيم القادر
10 الذى يهلك كل الهة الامم ⁘ فلما سمع الملك هذا الكلام من
التلميذ غضب غضبا شديدا وسلمه الى قوم اشرار ليصلبوه وان
اليهود يجعموا عليه واخرجوا التلميذ المبارك سيمن بن كلاوبا
ليصلب كاامر[1] الملك المنافق وعلقوه على الصليب وعذبوه حتى
تنيح وتم شهادته فى عشرة ايام من شهر ايار ولله ماسك الكل
15 المجد والكرامة الى دهر الداهرين امين ⁘

[1] Sic in Cod.

MARTYRIUM SIMONIS.

هذه شهادة سيمن بن كلاوبا تلميذ الرب يسوع المسيح تم جهاده فى عشرة ايام من شهر ايار يسالم الرب امين

كان بعد نياحة يعقوب الصديق جعل سيمن بن كلاوبا الذى يدعى يهوذا اسقف اورشليم ⁘ وعاش مايه وعشرين سنة ⁘ وقال فى اخر عمره اريد ان يهراق دمى على اسم الرب يسوع 5 المسيح ⁘ وانه بنى كنايسا فى كل موضع باورشليم ⁘ وقسم لهم قسوس وشماسة والكنيسة الاولة التى بناها باسم الرب يسوع المسيح ⁘ page 5 والثانية باسم العذرى مريم والدة الرب على الارض ⁘ ابعد جنس البشر من عبادة الشيطان واهلهم لملكوته ⁘ والثالثة سماها باسم ميخايل رييس الملايكة الذى هو شفيع لجنس البشر حتى رجع عنهم 10 الرجز وحلت عليهم الرحمة ⁘ والرابعة سماها باسم التلاميذ ⁘ وكان حريص ان يعطل امانة اليهود وعبادتهم الدنسة ومجمعهم الشرير ⁘ فانه كان يجلس يعظ كل واحد كلام الله حتى عمر الكنايس التى بناها وان معرفة الله ظهرت لكل الناس من الكبير الى الصغير والرجال والنسا ⁘ فامنوا كلهم على يدى التلميذ حتى ان اهل 15 المدينة تركوا مجمع اليهود وتبعوا الحق الذى علمهم اياه التلميذ من قبل الرب يسوع ⁘ فاما اليهود فلما سمعوا فعل التلميذ المبارك وانه يريد يعطل دينهم ومبعودهم اجتمعوا كلهم الكبير

فلما نظروا الجماعة هذا العجب تقدموا كلهم وسجدوا فى الارض
للتلميذ وامنوا كلهم بالله وهم قايلين واحد هو اله سيمن تلميذ
يسوع المسيح نومن بيسوع المسيح انه بن الله الحي وان ابوى
الغلام طرحا نفوسهما على رجلى التلميذ وقالا يا سيدنا كيف
5 نخلص قال لهما تومنا من كل قلوبكما فانتما تخلصا ⁘ وانه
وعظهم من الكتب المقدسة وعمدهم باسم الاب والابن وروح القدس page 4
واء 'اهم السراير المقدسة ⁘ وامرهم ان يبنوا البيعة وقسم لهم اسقف
الذى كان ريس الجماعة واسمه قرنيليوس ⁘ وقسم لهم قسوسا
وشماسة واعطاهم الانجيل المقدس ⁘ واقام عندهم شهرا يعلمهم
10 كلام الله وبعد ذلك رجع الى اورشليم فلما قتلوا اليهود يعقوب
كانوا التلاميذ مجتمعين فى اورشليم ⁘ مسكوا سيمن وجعلوه اسقفا
باورشليم ⁘ وكان يعلمهم كلام الله ويعرفهم ما فى الانجيل
وخلاص نفوسهم وان اليهود كانوا غضابى عليه وكان فى اورشليم
يسبح الرب يسوع المسيح فى كل الاوقات والاحيان وله ذلك
15 الى دهر الداهرين امين

سيمن وصلى وانحدر الى اورشليم ومعه بطرس وسار الى السامرية ⁘
ونادى فيهم ببشرى الانجيل ⁘ وان سيمن التلميذ دخل الى وسط
مجمعهم ونادى فيهم باسم يسوع المسيح ⁘ فلما سمعوا اليهود
الساكنين فى ذلك الموضع قاموا عليه وضربوه ضربا وجيعا وزجوا
5 به الى خارج المدينة ⁘ وان بطرس قبله وودعه ⁘ وان سيمن عاد
وقام فى مجمعهم ثلثه ايام ينادى فيهم باسم يسوع المسيح ⁘
فامن منهم قوم ومنهم قوم لم يومنوا ⁘ وفى اخر اليوم الثالث اعتل
بن ريس الجماعة ⁘ وكان اسمه يعقوب ومات ⁘ وان رجلا ممن
امن بما كان سيمن يقول حضر الى والد الصبى الميت وقال
10 له هوذا تلميذ المسيح هاهنا ادعوه يصلى على الصبى ⁘ فمضى
الرجل مسرعا ودعا تلميذ سيدنا المسيح فحضر بفرح ووقف على
الغلام الميت وقال لوالد الغلام الذى مات تومن بالذى صلب انه
هو بن الله ⁘ عند ذلك ترى مجد الله ⁘ قال له ابو الغلام ان
page 3 قام ابنى من الموت حتى انظره حي انا اومن بيسوع المصلوب
15 انه بن الله الحي وان التلميذ عاد بوجهه الى المشرق وصلى وقال
سيدى يسوع المسيح الذى صلب على عهد بلاطس البنطى انت
اهلتنى لهذه الخدمة ان انادى باسمك المبارك ولانك تجسمت هذا
من اجلنا لتنقذنا من يد [1]العدوا ⁘ انظر الى هذا الغلام الميت
وبارادتك فامره ان يقوم لكيما يمجد اسمك اليوم فى وسط جماعة
20 هذه المدينة ليومنوا باسمك المقدس ⁘ فلما قال سيمن التلميذ
المبارك هذا عاد الى الموضع الذى فيه الغلام الميت وقال باسم
الاب والابن وروح القدس يقوم ينهض حي وتكون سالم لكيما
كلمن حضر يومن باسم سيدى يسوع المسيح ⁘ وفى تلك الساعة
فتح الغلام عينيه وقام وجلس وامر ان يقدم اليه ما ياكل ⁘

[1] Sic in Cod.

PRÆDICATIO SIMONIS.

هذه بشارة الطوبان القديس سيمن بن كلاوبا الذى يدعى يهوذا الذى نفسيره ناثانايل الذى يدعى الغيور وصار اسقف فى اورشليم بعد يعقوب اخو الرب يسوع المسيح

كان حين اجتمعوا التلاميذ على طور الزيتون ليقتسموا مدن
5 العالم كلها ⁘ وفيما هم يصلوا ويباركوا الله جل اسمه اذ حضر الرب يسوع المسيح فى وسطهم ⁘ فقال لهم سلام ابى يحل عليكم يا تلاميذى الاطهار ⁘ وانهم تساهموا فخرج سهم يهوذا الجليلى الى بلاد السامرية ⁘ وان ينادى فيهم بانجيل الرب يسوع المسيح ⁘ اجاب سيمن فقال للرب يكون معنا يا سيدنا فى كل
10 موضع نحل فيه ⁘ ونحن نصبر على جميع ما يحل بنا ⁘ لكن يخرج معى ابى بطرس لكى ان يوصلنى الى ارض السامرية ⁘ قال له الرب السهم الذى لبطرس ان يخرج الى رومية لينادى فيها ⁘ ولكن هو يخرج معك حتى يوصلك بسلام ⁘ واقول لك انه من بعد بشارتك فنداك فيهم انت تعود الى اورشليم بعد موت يعقوب
15 الصديق وتكون فيها اسقف من بعده ⁘ وانت تتم جهادك مثل ما تم يعقوب الصديق فى ذلك الموضع ⁘ فالان يا صفى سيمن اخرج بسلام قوة ابى يصحبك ⁘ وبارك عليه الرب هو وجميع التلاميذ ⁘ page 2
وصعد الى السما بمجد عظيم ⁘ وبعد صعود الرب الى السما قام

شهد على ميلاد بن الله الوحيد وشهد بموته وقيامته من الاموات
وصعوده الى ابيه الذى فى السما ⁘ وعلم جميع من حضر الامانة
بالمسيح ⁘ فلما سمعت الجماعة ما قاله التلميذ غضبوا غضبا شديدا
الذى من ابيهم الشيطان الحال فيهم على تلميذ الرب يسوع
المسيح ⁘ وتعاونوا كلهم وتقلدوا دمه جميع من حضر وسمع 5
كلامه ⁘ ومسكوا التلميذ المبارك وقدموه الى اقلوذيوس الملك
واقاموا عليه شهود زورا ⁘ وقالوا للملك هذا الانسان مطغى ⁘
يطوف البلاد والمدن ويقول انا عبد يسوع المسيح ⁘ ويمنعهم من
طاعة الملك ⁘ فلما سمع الملك هذا من اجل التلميذ المبارك امر
ان يرجم بالحجارة حتى يموت ⁘ وان اليهود لعنهم الله رجموه 10
كما امر الملك ⁘ وهكذى كانت شهادة التلميذ يعقوب بن حلفى
اخو متى فى تسعة ايام من شهر [1]تشير الاول ⁘ وقبر عند الهيكل
فى اورشليم والسبح لله دايما ابدا

[1] Sic in Cod.

MARTYRIUM JACOBI.

هذه شهادة يعقوب بن حلفى وتمام جهاده فى تسعة ايام تشرين الاول بسلام الرب امين

كان لما دخل يعقوب مدينة اورشليم لينادى فيها بالانجيل المقدس وكل العجايب الاهوت[1] لكيما كل من يسمع منه يامن
5 بالله بقلب نقى ويخلص نفسه ⁘ فاما يعقوب التلميذ ففكر فى قلبه كيف تسمع منه الجماعة وتومن بالله وانه دخل الى الهيكل حيث تجتمع فيه الجماعة فوجد جمعا كثيرا من اليهود مجتمعين ⁘ وانه ابتدا فى اوساطهم يبشرهم بفرح عظيم وابتهاج بين يدى جماعتهم ⁘ واوسع القول وشرح الايمان بالله ⁘ فشهد على الوحيد
10 بن الله كلمة الحيوة اله كل الدهور يسوع المسيح انه هو بن الله بالحقيقة وانه هو الكاين مع الاب قبل كل الدهور ⁘ هو فى الاب والاب فيه هو الذى كلمة الاب ⁘ اذ قال نخلق انسانا بشبهتنا وصورتنا وهو الساكن فى السما مع ابيه وهو على عرش الشاروبيم والسارفيم تمجدوه ⁘ وهو الذى عن يمين العظمة فى العلا ⁘ وهو
15 الحال فى بطن العذرى مريم ⁘ وهو الرب يسوع المسيح الذى ولدته مارتمريم العذرى ⁘ وهو الاله الذى تانس ⁘ هذا اعتراف التلميذ بين يدى تلك الجماعه بغير خوف من الحرين الناس ⁘

page 2

[1] Sic in Cod.

كنا فيها يامن الملك فى ذلك اليوم الوقت بالله وجميع الملوك
والاحبار وقال الملك لابنه اخبرنى بقصتك فقال له الغلام انى عند
ما خطفت صرت الى اقصى السما فلما صرت بين يدى كرسى
العزة كان هذا الشيخ واقف ثم يتضرع واجناد الملايكة وقوف وقال
الرب من كرسيه تقضى حاجة بطرس ريس كنيستى ومع هذا 5
page 18 الصوت رجعت نفسى الى جسدى فقال الملك لبطرس ايه السيد
امرنا بما شيت فقام بطرس فصب معمودية فى الموضع الذى كانت
الهتهم فيه وعمد الملك وابنه وجميع باطارقته وجميع الاحبار والقواد
حتى كان بطرس لا يقوى ان يعمد الناس من كثرتهم حتى ان
بطرس كان ياخذ من ما المعمودية فيرش على الناس فمن كانت 10
تصيبه نقطة واحدة كان يعمد فامن جميع اهل رومية واقام فيها
بطرس يكرز ويعمد ويعلم وكان الناس يجوه من كل وجه
page 19 فيعمدون منه ويامنون بالمسيح ويتركون الدنيا ويهجرون الاهل
والمال ويطلبوا الامانة بالمسيح الذى له السبح من الان والى
دهو الداهرين امين والسبح لله دايما وعلينا رحمته امين ∴ 15

لهذا الشيخ الذى ذكرت هذه الجارية فطلبوا الملوك والاحبار
لبطرس حتى اصابوه فى المدينة بخلقانه فادخلوه على ملك رومية
فقال له ملك رومية ايها الشيخ ان اقمت ابنى ووحيدى فى
هذا اليوم فلك ملكى فقال له بطرس اما ابنك وحبيبك فانا اقيم
5 وملكك لا اريد اما اريد كلمة واحدة ان تعبد ربى والاهى يسوع page 15
المسيح خالق السما والارض الذى لا اله غيره وتترك هذه الالهة
والاصنام الذى[1] تعبد فقال له ملك رومية يا بطرس لك ذلك ان
اقمت ابنى فقال بطرس لملك رومية ابعث الى الملوك والشعوب
والاحبار من اهل مملكتك ممن داخل وخارج واجمعهم واحمل
10 ابنك هذا الميت على سريره وتعال الى موضع الهتك التى تعبد
فبعث ملك رومية الى جميع الملوك والاحبار والقواد وحمل ابنه
الوحيد بسريره فجا الى موضع الاصنام التى كانوا تعبدوها فتوحد
بطرس الى جانب السرير يدعوا[1] الى المسيح ويقول ربى والاهى page 16
انت الذى بعثتنى الى رومية لسلامة اهلها وخلاصهم وانت الذى
15 سببت موت هذا الخاطى لخلاص الجميع عند اقامتى اياه باسمك
فاظهر فى هذا الوقت قوتك بذكرى اسمك واسم ناسوتك فلما
قال هذا قام الميت ابن الملك من سريره حتى اتى الى بطرس
فسجد له وقال سلام عليك يا تلميذ المسيح سلام عليك يا
قديس الله سلام عليك يا من كاتب تكلمه الملايكة سلام عليك
20 يا من استجاب الملك دعوته حتى رجعت روحى الى جسدى
ثم التفت الميت الذى قام الى ابوه ملك رومية وقال الويل لك page 17
يا ابتاه وما كنا نعبد الويل لك يا ابتاه واى خطايا كنا فيها الويل
لك يا ابتاه ان هذا الشيخ يدعوك الى الاه عظيم شديد القدرة
وان الملايكة تكلم هذا الشيخ تكليما الويل لك يا ابتاه فاى ظلمة

[1] Sic in Cod.

الى السما وقال ربى والاهى لا صبر لى بعد شى اراه ولكن رحمتك
وقدرتك فى مثل هذه الساعة احتاجها فاستجاب المسيح لبطرس
دعوته فبعث سحاب شديد وريح عاصف فالقيت تلك الاصنام
فتكسرت وخرجت منها شياطين واوت الجبال فلما راى ذلك ملك
page 12 رومية قال للجوارى اذهبن انتن الى [1]اباكيم وقال للخمسين 5
الناقية اذهبن انتن الى [1]بيوتكم فان ملكى قد فتى من تلك الظلمة
التى كانت على ذلك الشرف منها كان تخرج النار ومنها فتى
ملكى فى ذلك المقام حين اتاه الرسول من بيته يقول يا ملك
رومية ما تعردك وابنك وحبيبك قد مات فقال ملك رومية للملوك
والشعب والاحبار والالوف الذى لا تحصى عدتهم فانصرفوا معه 10
حتى اتوا منزله فخرجت امراته فقالت له يا ملك روميه اى شى
جلوسك وابنك وحبيبك قد مات تعال نبكى على وحيدنا اليوم
فجات ابنة البواب [1]الذى بريت من البرص فدخلت على ملك
page 13 رومية وقالت له يا ملك رومية ما يبكيك على وحيدك اليوم
ان فى المدينة شيخ ضعيف عليه خلقان ابعث اليه فهو يقيم 15
وحيدك هذا فقال لها ملك رومية يا جارية تستخزين بى الحجارة
تتكلم او العمى يبصرون او الموتى يقومون فكيف تقولين ان
وحيدى يقوم تعالى ابكى على وحيدى اليوم وجميع [1]اصحاباتك
فقالت له يا ملك روميه تعرفنى قال لها نعم انتى ابنة البواب
البرصا قالت له يا ملك رومية ليس انا [1]برصى وكشفت ساعدتها 20
ووجهها فلما نظر اليها قال لها ويحك يا جاريه ما هذا الذى اراك
page 14 فيه اليوم قالت له حقا اقول لك يا ملك رومية ان الشيخ الضعيف
المسكين الذى ذكرت لك هو الذى ابرانى وهو يقيم ابنك ووحيدك
فى هذا اليوم فبعث الى الملوك والاحبار كلها فقال لهم اطلبوا

[1] Sic in Cod.

فلما راى ابوها البواب ذلك امن بالمسيح وترك عبادة الاصنام ثم
ان بطرس اقام عندهم يوم وليلة ثم بعد ذلك هوى بطرس ان
يخرج فى مدينة رومية ويظهر للناس فقال له البواب ان انت
ذهبت اليوم الى مدينة رومية لم تقدر تدخل وتدور فى اسواقها
5 فان لهم عيد ونذور ثم يذبحون فيها للاصنام فان راوك تدور page 9
بينهم فى هذه الخلقان يقتلوك الالهة فقال بطرس للبواب الذى امن
بالمسيح لا بد لى ان اذهب الى مدينة رومية فان ربى المسيح
لمثل هذا اليوم ارسلنى ولامثال هذا ولا استطيع ان اعصى
ربى فانطلق بطرس حتى دخل مدينة رومية فاذا فيها كرازين
10 يكرزون ويقولون من كان من الناس فليلبس الحلل والثياب
والذهب والفضة والارجوان واللولو والا لا يلوم الا نفسه فالتفت
الشعوب واحبارهم الى بطرس كلما به فقالوا له ايها الشيخ الاحمق
اين تذهب اليوم بهذه الخلقان التى عليك ان اراك اليوم ملك page 10
رومية قتلك من البس لبوس الذهب والفضة وتعال الى موضع الهتنا
15 فقال بطرس الملوك والاحبار والشعوب هذا اللباس لباس ربى الذى
اعطانى الذى لا اله غيره فانظروا ذلك القول وغضبوا من ذلك
غضبًا شديدا وتامروا على ان يرجموه بالحجارة لقوله فى المسيح
انه الاله فلما راى ذلك بطرس اتى الى موضع مشرق حيث كانت
الاهتهم فتوحد ثم [1]يدعوا المسيح بنية صادقة مقبولة روحانية لم
20 تخالطها شيا من الجسدانية فى ذلك المقام فحيث خرج ملك
رومية وملوك كثيرة وشعوب واحبار الاف لا تحصى عدتهم ومعه page 11
ماية جارية خمسين منهن متزوجات وخمسين لم يدخلن على
ازواجهن بعد وقد أُخذن وربطن للذبح نذرا لالهتهم الاصنام
والشياطين الذين كانوا يعبدون فلما راى ذلك بطرس رفع نظره

[1] Sic in Cod.

وكان [1]الاكليل الذهب على راسى فاذا روانى الاسواق فلما بلغت
بيت زوجى ظهرنى هذا البرص عند ذلك استحيت اصحباتى
ورجعت الى بيت ابوية فانذرت نزرًا لالهتنا الاصنام واعطيت الكرا
page 6 الكبير وسجدت لكبارنا وهذا لى ستة اشهر منذ ظهر هذا الدا بى
فلذلك استحيت وغطيت يدى ليلا تنظر اليها فاخذ بطوسى ذلك 5
[1]الكوز الما فصلى عليه بنية صادقه مقبولة روحانية ليسى فيها شى
من الجسدانى ثم اخذ بطرسى ذلك [1]الكوز الما واعطاه للجارية
وقال لها اغسلى بدنك بهذا الما فلما غسلت بدنها بذلك الما بريت
وتنقت وصارت كانها لم [1]يصيبها شى قط من ذلك البرص الذى
كان بها ولما رات ذلك فزعت منه فزع شديد ثم انها اتت ابوها 10
وكان بواب فقالت له يا ابتاه ما يجلسك انظر الي فكشفت يدها
page 7 فلما راها ابوها قد اشتفت من ذلك البرص الذى كان ظهر بها
قال لها ويحك يا بنتى ما هذا الذى ارى بك اليوم قالت له بحق
اقول لك يا ابتاه ان الاه الحق دخل عندنا اليوم فنزل ابوها البواب
الى بطرس وقال له ابرى لى ما بقى من جسد ابنتى من هذا 15
البرص [1]وسالنى ما شيت من الذهب والفضة حتى اعطيك قال له
بطرس انا ابرى ما بقى من جسد ابنتك من هذا البرص وذهب
او فضة لا اريد منك بل اريد منك كلمة واحدة ان تومن بربى
يسوع المسيح وتترك عبادة الاصنام والشياطين الذى لا نعبد فقال
page 8 البواب لبطرس لك ذلك عندى فقام بطرس فصب معمودية فى ذلك 20
الموضع الذى هم فيه فاخذ بطرس الجارية فعمدها فى تلك
المعمودية وطهوها بذلك الطهور وصبغها فى تلك المصبوغية بسم
الاب والابن وروح القدس فاستنقت من ذلك البرص الذى كان
بها كانه لم يخلق بها شى قط من ذلك البرص الذى كان بها

[1] Sic in Cod.

قريب فقال سمعان الاهى لا تضيعنى انا عليك توكلت فان تتوانى
عنى فانى فى اسفل السافلين انحدر ثم ان سمعان قام الى اخوته
page 3 واصحابه ودموعه تجرى وقال قوموا يا اخوتى باجمعكم واذكروا
الحب الذى كان بيننا فاكثروا لى من الصلاة فى هذه الطريق
5 الذى قد اعطانى الله اياها فمثل الميت اخرج من عندكم فادعوا
لى فى صلواتكم فقالوا له اذهب بسلام يا قديس والله الذى فى
السما يكون معك واليمين الذى شقت البحر بين يدى بنى اسرايل
تكون معك يا قديس الله يا عمود الامانة اذهب فان ملاك الرب
يكون معك ويعينك على طريقك وعلى عدوك فجاز سمعان بطرس
10 البحر حتى بلغ مدينة رومية فاجمعوا حين راووه وبدوا يقولوا فيما
page 4 بينهم بحق ان هذا مسكين محتاج قد جا وهو مرجف وعيان
وعليه لباس خلق وبيننا مساكين كثيرة ومثل هذا لم نرى فوقع
حبيب الله على مزبلة انسان غنى وهو جيعان عطشان وقد اصابه
البرد وهو ملقى على وجهه بكثر ذكر الله فخرجت ابنة ذلك الغنى
15 فنظرت اليه ثم دخلت فقالت لابيها يا ابتاه ان شيخ مطروح على
مزبلتنا مثل العبد الكبير الذى لنا وهو فيما بيننا وفى جوف بيننا
فتدخله وتطعمه من الخبز الذى فى منزلنا فاجاب ابوها وقال لها
اذهبى يا حبيبتى كما قلتى يكون فحدى صلواته فخرجت الشابة
فسجدت له وقالت له قم ولا تبكى يا ابى فقد بلغت البيت فلا
20 page 5 تحزن قم وكل طعام واطرح الهم عنك فقام سمعان رييس
التلاميذ معها لكيما تقدم له طعام ياكل فوضعت له كرسى فجلس
وقدمت له انية فضة وذهب فسالها الما فذهبت بسرعة فجاءت بقسط
ذهب فى يدها فحين دنت منه غطت يدها فقال لها سمعان قولى
لى يا شابة لاى شى غطيت يدك منى فقالت له كنت محصوبة
25 وقت دخولى على زوجى فلما اتى الزوج لياخذنى الى بيت اهله

PRÆDICATIO PETRI.

بسم الاب والابن وروح القدس اله واحد هذا كرز سمعان
الصفا رييس التلاميذ ومتقدمهم بطرس حين بعثه المسيح ربنا
والاهنا يكرز برومية المدينة

دعا الله سمعان الصفا فقال له وكلمه سمعان سمعان رييس التلاميذ
رومية تريدك فاذهب اخرج الى هاولى القوم الذين قد اطغاهم 5
الشيطان فلما سمع ذلك سمعان تلميذ الاله اخذ يبكى بين يدى
الله ويقول الاهى اين اذهب وانا شيخ كبير وليس استطيع امشى
وليس لى ذهب ولا فضة ولا دابة فكيف اذهب اموت مثل الهالك
الذى يهلك اريد منك يا رب تغفر لى وتميتنى فى بيت المقدس
page 2 حيث كان امرك ثم اموت على كلمتك فقال الرب لسمعان لا 10
تجعل الفزع فى قلبك انى اعطيك سلطان الملك فلا تخاف اذهب
فادخل فيما بينهم فلا تخاف كلم المرضى فيبرون وقول للعمى
ابصروا فيبصرون فان لم يقبلوا ويمسكوا كلامك ويعلمون انى فى
السما فكلم الارض فتبتلعهم وكل شى [1]تربطه فى الارض انا اربطه
فى السما وكل شى تحله فى الارض انا احله فى السما انا فى 15
السما وانت فى الارض الغريبة تدعونى من بعيد فاجيبك عن

[1] Cod. ربطتوا.

كرز سمعان الصفا رئيس التلاميذ
من النسخة الموجودة فى دير طور سينا
المكتوبة فى سنة ١٨٣
من سنين العرب

No. 445, with date of MS.

(*From a photograph by M. D. Gibson.*)

To face page ..

الكثير تركوا هناك الصبى ولم يفطنو بان ما البحر يغطيه كالقبر f. 199 b
وحينيذ لما فتشوا عليه ولم يجدوه عرفوا بانه لبث فى هيكل القديس
وانهم بكيوا عليه شديدا ورجعوا الى منزلهم ولما نظروا ثيابه ايضا
ازداد انتحابهم عليه وكانوا لا سلوة لهم فلما عبرت تلك السنة
5 ووافى عيد هذا القديس فذهبوا هولاى ليفتشوا لعلهم يجدون عظام
ولدهم فلما رجع البحر كعادته فى كل سنة الى خلف فتبادروا
هولاى قدام الكل الى هيكل الشاهد فلما وصلوا الى هناك وجدوا
ولدهم وهو واقفا بقربة قبر القديس فاولا شكوا به وظنوا خيلا ولما
نظروه جيدا وتحققوا بانه ولدهم فاحتضنوه وقبلوه ومن كثرة فرحهم
10 بكيوا وسالوه من اين كنت تاكل فى هذه السنة وكيف انحفظت
من حيتان البحر بغير ضرر وان الولد اومى باصبعه الى القديس
وقال هذا كان يعولنى ويحفظنى وحينيذ رجع حزن والديه الى
فرح وشكروا الله قايلين عجيبا هو الله فى قديسيه وما شابه ذلك
من التمجيد لله ولما اكملوا العيد رجعوا الى منزلهم فرحين
15 مسرورين ممجدين الله الذى يصنع مشيته [1]خايفية ويكرمهم وكانت
شهادة هذا القديس فى اليوم الرابع والعشرون من تشرين الثانى
فنحن نسال الرب الاهنا بان يرزقنا شفاعته ويحصينا معه فى
ملكوة السماوات امين كتبه الفقير ماكاريوس الانطاكى بيده
الفانية واخرجه من اللغة الرومية الى اللغة العربية فى سنة
20 سبعة الاف ومابة وسبعة وستين للعالم الموافق الف وستماية
وتسعة وخمسين لتجسد المسيح فى الثانى والعشرون من
كانون الاول وكانت كتابته فى مدينة سُناب المحروسة

[1] Sic in Cod.

f. 199 a المسيحيين علـى البر [1]فيلافراط قوتك ايها المسيح القادر على
كل شي فوجدوا حجرا عظيما منحوتا مثل الكنيسة ومهندما بصناعة
عجيبة بحكمة الله المذهلة وفـى وسطه هيكلا بهيا وهناك جسد
القديس المكرم موضوعا منيرا وبقرب ذلـك الحجر العظيم الثقيل
5 ذلك الحبل الجافـى المذكور فاراد كرنيليوس وفيفس بان يرفعا
القديس فسمعا صوتا سماويا يقول لهم هكذا اتركوه حيث الرب
العجيب دفنه فتركوه وبتلك القوة فهو الـى الان فى كـل سنة
لاكرام وتذكار الشاهد فيرجع البحر الـى خلف فى يوم تذكار
القديس ويقف هكذا مدة سبعة ايام لكى ياتوا المومنين ويعيدوا
10 لموسمه المقدس فلما سمعوا الجمع ذلك الصوت مجدوا الله وقبلوا
جسد القديس فقط ورجعوا وهم فرحين وليس فى ذلك الوقت صار
هذا العجب فقط وغيره من العجايب المذهلة لكن وفى كل سنة
فى تذكار هذا القديس يهرب البحر الى خلف كما ذكرنا ويعطى
للناس وقتا لكى يعيدوا الموسم القديس وصار وقتيذ عجايبا غير هذه
15 كثيرة لان كل الذين يذهبون الى هناك ويكونوا بسو حال من
الامراض ويشربون من ما ذلك البحر بحيث هيكـل هذا القديس
فيبرون من كـافة اسقامهم وبعد ايام يسيرة فصاروا كل الذين
يسكنون بقرب ذلـك المكـان مسيحيين لـمـا عاينوا هذه العجايب
المذهلة فلكن اسمعوا عجيبة اعظم من كل هذه العجايب وذلك
20 بانه كان انسان مومن وله امانة عظيمة فى هذا القديس فذهب
ليسجد للقديس فى هيكله هذا المذكور مع زوجته ورفقته وكان
له ابن صغير وانهم لما قرب رجوعهم وقفوا فى هيكل هذا القديس
يصلون ليمنح الله ولدهم حياة مديدة وغير ذلك ولما ازمع البحر
بـان يرجع الـى مكـانه هربوا والـدين الصبى مـع غيرهم من
25 المسيحيين بحرص شديد لكيلا يغطيهم البحر ومن الخوف والقلق

[1] Sic in Cod.

f. 198 b فللوقت خرج ما غزيرا هناك وصار نهرا عظيما وكان ما حلوا
لذيذا فاتناول القديس منها وشرب وكذلك كلهم شربوا فرحين ومن
اجل هذا العجب اكرموا اهل القرى الذين هناك للقديس وتورعوه
وكانوا يتبادروا اليه فى كل وقت وكانوا يسمعوا حلاوة تعليمه
5 واسترجع منهم اقواما لا يُحصون الى حسن العبادة وعمدهم بسم
الثالوث المقدس وهدم هياكل الاصنام وابتنى لهم كنايس لانه فى
مدة سنة من مقامه هناك ابتنى القديس للذين امنوا خمسة وسبعين
كنيسة واحرق واتلف ساير الاصنام واباد ساير الثاراتهم فلما علم
الملك ارسل الى افيديانون الوالى بان يحرص بكل وجه لكى
10 يبطل امانة المسيح وان الوالى عاقب هناك كثيرا من المسيحيين
باصناف التعاذيب فلما نظر بان الجميع مشتاقين لكى يستشهدوا
لاجل المسيح وهم مستعدين لذلك وضع فى عقله بان يقتل
القديس الذى هو علة ذلك وانه اوقع بالمغبوط اكليمنظس
التعاذيب الصعبة وعاقبه كثيرا فلما نظره بانه مشتاق الى الشهادة
15 بزيادة وهو يشدد المومنين ويوطدهم حكم عليه بالقتل وان يربطوا
فى عنقه حبل المركب الغليظ ويطرحوه فى عُمق البحر لكيلا
يجدوا المومنين جسده المكرم فلما اطرحوه فى البحر وقف جمعا
جزيلا من المسيحيين بقرب البحر وهم نايحين وباكيين على
معلمهم وان كرنيليوس وفيفس تلميديه صرخا بحزن لا عزا له
20 وامروا البقية بان يصلوا الى الله كلهم مشاعا متضرعين اليه
بان يخرج جسد القديس الى الارض فلما صلوا كلهم معا
وهم باكيين صار عجبا عظيما لان فى بعض الاوقات اكمل
موسى فى البحر الاحمر عجبا مذهلا وهاهنا صار وكمل عجبا
معجزا وذلك بان البحر هرب الى خلف عشرون ميلا وتقدموا

f. 198 a الم وانه استحضره وامره بان يضحى للاصنام ولا يذهب الى هذا
المنفى وان القديس اراد بعذوبة الفاظه وحلاوتها بان يسترجع
الوالى الى الايمان بالمسيح فلما نظر الوالى عدم انقياد القديس
ودعه وهو متنهدا وباكيا قايلا له الله الذى تعبده هو يعينك على
5 هذا المنفى الصعب ثم انه اعدّ له ساير حوايجه وارسله فى مركب
وعانقه وقبله واطلقه فاتبعوه كثيرين من الورعين الى المنفى
ووجد هناك عدة الفين من المسيحيين المظلومين المنفيين سابقا
وكانوا يقطعون هناك مرمرا وانهم لما نظروا القديس فرحوا جدا
وسجدوا له وقبلوا اياديه بورع واخبروه بمصايبهم وضيقتهم وعدمهم
10 حتى وللشى الضرورى واشر من هذا كله فليس كان عندهم ما
لاجل عملهم وتعبهم وكثرة شقاهم لكى يندى عطشهم فلكن كانوا
يذهبون ويجيبون الما من مكان بعيد مقداره خمسة واربعين
غلوة فتوجع القديس لاجلهم باكيا ثم عزاهم كثيرا قايلا لهم بان
مشية الله كانت بان ننفى ونتشارك فى العقوبات والالام فلما قال
15 هكذا اوصاهم بان يعملوا جميعهم صلاة مشاعر معه متضرعين الى
الله القادر على كل شى لكى يعطيهم ما بما انه متحنن وعند
ما اكمل القديس صلاته نظر الى هاهنا وهنا وانه نظر من بعيد
خروفا يرفع رجله اليمين ويوضح الارض التى قدامه والخروف فلم
ينظره احدا غير القديس وانه ذهب مع ثلثة اناس وقال لهم حفروا
20 هذا المكان الذى كان واقفا فيه الخروف فلما عملوا حفرة
صغيرة اتناول البار الفاس بيده وحفر به يسيرا وقال هكذا بسم سيدنا
يسوع المسيح يخرج فى هذا الموضع ما حلوا عذبا فلما قال
هكذا يا لعجايبك ايها المسيح الملك القادر على كل شى

f. 197 b يتحنن علي وان الامراة لما سمعت ذلك فرحت وبكيت وانها
للوقت اخبرت البار بذلك فاسرع للوقت وجا الى بيت سيسينيوس
وانه اقتبله بتواضع كثير وسقط على قدميه باكيا بحرارة وقال له
بقلب منسحق اشكر الاله الحقيقى ولقدسك لانك اعميت حدقتى
5 الحسيات[1] وانرت نفسى لكى اعرف الحق واهرب من [2]ضلالة اليونانيين
وكذبهم لانى من كل قلبى اقتبلت الانذار بالامانة الحسنة
وكان حينيذ عيد الفصح فصار وقتيذ فى ذلك البيت عيدا عظيما
وعمد سيسينيوس وكل اهله ومحبيه وعبيده من الرجال والنسا
وكانت عدتهم اربعماية وثلثة وعشرون انسان وكان منهم اقواما
10 كثيرين من محبى الملك ومعارفه فلما عاين ذلك بوبليوس
القويص الكلى شره بان الامانة وقتيذ تنمو وتزيد وضع فى عقله
بان يقتل القديس الذى هو علة هذه الاشيا وانه دفع الى اقوام فضة
وتوافق معهم بان يعملون سجس مع والى المدينة ويقرفوا القديس
قدامه ليحركوه على قتلة سريعا فاتوا هولاى للوالى وقرفوا القديس
15 بانه [3]مضل وساحر وانه يجدف على الالهة وقلع هياكلهم من
الاساسات ويسجد لاله جديد وابتنى له فى كل مكان كنايس
ومذابح ثم ان الذين لم ياخذوا رشوة مدحوا القديس قدام الوالى
مخبرين بعجايبه والاحسانات التى يفعلها مع كل المدينة فلما
انظر الوالى كثرة محاورة الشعب وقلقهم دعا للقديس فى السر
20 وامتحنه بتمليقات كثيرة لكى يرجع الى [2]ضلالته ولما راه جلدا
شهما وغير متقلقلا اورد خبره قدام طرايانوس الملك قايلا له بان
سجسا عظيما صايرا فى المدينة من اجل اكليمنطس وان الملك
حتم عليه بان ينفوه الى مدينة مقفرة هى فى حدود شرصونة وان
الوالى حزن على القديس لاجل انه مزمع ان يذهب الى هذا المنفى

[1] Sic in Cod. [2] Cod. ظلالته [3] Cod. مظل

f. 197 a لكى يفتح ويغلق لمن يريد فانت افتح عينى واذنى هذا الرجل
لانك اوعدتنا بان تعطينا بصلاحك ساير مطلوباتنا فلما صلّى
القديس هكذا من اجل المريض فللوقت شفى من عماه الحسى
وسمع باذنيه الحسية فلكن نفسه لبثت ايضا فى [1]الضلالة القديمة
5 وكان يتوهم بان القديس ساحر ويعمل هذه الاشيا باسحاره وعمية
بصيرة الشقى كمثل الاول [2]بالضلالة وان الغير شكور اوصا خدامه
بان يمسكوا القديس وقتيذ ويربطوه ليجازيه عوض النعمة بضدها
وان الخدام مسكوا خشبا وحجارة ظانين بانهم القديس وربطوهم
لانهم توسوسوا من المجازاة الالهية وان سيسينيوس توهم بان
10 عبيده قد ربطوا القديس فافتخر عليه قايلا له هكذا انا ابطل يا
اكليمنظس اسحارك وطغيانك سريعا لكى تتادب وان القديس كان
محفوظا بغير رباط وتقدم وقال له هكذا يا عديم العقل لقد
عمى قلبك ايها الشقى فلا تتوهّم بان تربطنى انا فلكن اربط
الهتك الذين تسجد لهم منذ الاول وتركه محتقرا مرذولا ثم ان
15 القديس بارك ثاودورة واوصاها لكى تصلّى الى الله بغير فتور من
اجل رجلها لكى يرجع الى حسن العبادة وانها كانت تصلّى
متضرعة الى الله بدموع من اجله فظهر لها عند المسا انسان
لحيته بيضا موقرا بشبه بطرس الرسول وقال لها لاجلك اشفيت
رجلك لكيما يتقدس الرجل من الامراة كما اوصى اخى بولص
20 الرسول ولما قال لها هكذا غاب للوقت وان سيسينيوس بفعل
النعمة الالهية دعا زوجته وقال لها انا قد امنت بسيدى
يسوع المسيح الاله الحقيقى وحده الذى تضرعت اليه انا
ليغفر لى جهالاتى القديمة وثانيا فانتى اتشفعى لى عند القديس
اكليمنظس بان لا يحقد علّي انا الغير شكور وبما انه تلميذ لله

[1] Cod. الظلالة [2] Cod. بالظلالة

f. 196 b واحدا منهم اسمه سيسينيوس كان يخبر نارن الملك كثيرا فهذا
كان يبغضه واخبر للملك عن ذاته بان اكليمنطس استرجع
زوجته ثاودرة من عبادة الاصنام وانها ليس هي الان مهتمة في
بيتها واولادها لكن في كل وقت تذهب الى كنيسة المسيحيين
5 لتتعلم تعاليمهم وكانت هذه البغضة في قلب سيسينيوس وكان
متسلحا في كل يوم بسلاح الظلم والغيرة والحسد المكمن في
قلبه على القديس وكان يدرس على زوجته ثاودورة بالسو اذا وجد
وقتا موافقا وفي بعض الايام تخابث وكان مجمع المسيحيين
وانه ذهب واختفى في الكنيسة مع عبيده لينظر ماذا تفعل زوجته
10 هناك وعند حصوله في الكنيسة فكان القديس وقتيذ يصلي فللوقت
لبث سيسينيوس اعما[1] واطرشا وانه قال لعبيده خذوني واقتادوني
لكي اذهب الى بيتي لانه قد دهمني العما والطرش على غفلة
وهوذا لست انظر ولا اسمع بالجملة وان العبيد اقتادوه بيده وارادوا
بان يخرجوا فيه من الكنيسة فلم يقدروا فلكن كانوا يدوروا
15 هاهنا وهناك بغير منفعة لان القوة الالهية منعتهم ليتادّب ذلك العديم
العقل ويتعنّف وان ثاودورة لما نظرته هكذا سالت عن علته
فاخبروها بامره وانها تضرعت الى الرب بدموع لكي يسمح له
بالخروج وهكذا صار فجابوه عبيده الى بيته ووضعوه في الفراش
وهو اعمى واطرش بفعل الله فلما رجعت ثاودورة الى بيتها
20 فاخبروها بامره على الاستقصا وانها حزنت وترديت له وذهبت
ووقعت على قدمي القديس وهي متضرّعة بدموع لكي يشفي
رجلها وان اكليمنطس ذهب الى بيت المريض ويبكي عليه
وتضرع الى الله مصليا من اجله وقايلا ايها الرب يسوع
المسيح يا من اعطيت مفاتيح ملكوتك لرسولك بطرس

[1] Sic in Cod.

f. 196 a لخلافة كرسيه لانه شابه معلمه فى الفضايل بالعادات الحسنة
والجهادات وباقى الفضايل وكان معلما لليهود والحنفا وصار مع
الكل كالكل لكيما يربح الكافة لينتصبوا فى حسن العبادة للمسيح
وكان متواضعا جدا حلوا فى خطابه ووعظه حتى ان اليونانيين
واليهود كان لهم فيه محبة عظيمة وورعا لاجل انه لم يكن 5
يوجح بانتهار وتوحش ولكن بتواضع كثير ووداعة موضحا لهم
الشهادات من كتبهم ليكون قوله مستحقا لتصديقه ولم يكن يشتم
احد منهم ولا يرفضهم بالجملة وكان يوضح للعادمين العقل عن
اصنامهم واحدا فواحدا كيف كانوا ومن هم ويوضح لهم حقريتهم
ولاجل اى علّم توهّموهم الهة وكان فى اخر وعظه يكرز دايما 10
بكثرة تحنن الله الحقيقى وغزارة رحمته ويحركهم الى التوبة
ويوعدهم بان ملكوة السما مفتوحة للراجعين منهم وذلك بان يكفوا
عن خطاياهم الاولة فقط ويومنوا بالمسيح ويعتمدوا فان الله يقبلهم
واما اليهود فكان يمدحهم فى اول كلامه قايلا بانهم شعبا لله
مُنتخبا بما انهم من جنس ابرهيم وما شابه ذلك من المدايح وفى 15
الاخر فكان يكرم العهد الجديد ولا يحتقر العتيقة حتى لا يشكون
فلكن كان يتمم قوله بالحكمة وهكذا عمل مع كثيرين منافعا
كثيرة مهتديا بكلامه ومقتاد كل احد الى حسن العباده وكان
ايضا مهتما بتدبير المسيحيين دايما معتنق امور المساكين لكيلا
يعوزهم شيا من ضروريات الجسد الذين هم من الرجال والنسا 20
الارامل واليتامى الذين فى المدينة وكتبهم كلهم فى دفتر
وكان يعطى لكل احد منهم صدقة بقدر ما ينبغى لكى
يدبّر معيشته فهكذا عمل المتحنن اكليمنطس المشابه برحمة
للمسيح وكانوا ساير حاشية الملك يكرموه ويوقروه ما خلا

f. 195 b بطرس هكذا سقطت انا على قدامه معتفيا من الرياسة وانه
قال لى لا تضادد يا ابنى مشية الله والتفت نحو الشعب واوصاهم
كلهم لكى يستسيروا بالامانة بكل طهارة وبغير عيب وان يحب
احدهم للاخر وان عرض لاحدهم مع الاخر شكًا او قلقا فيعمل
5 معه محبة قبل ان تغيب الشمس ولا يدينوا احد ولكن يصفحوا
لمن اخطى اليهم لكى الله يغفر ويصفح لهم عن خطاياهم
ثم اوصى لجميعهم ايضا بان يكون لهم في انا ورعا عظيما كمثل
الورع الذى كان لهم فيه فلما وعظهم بهذه المواعظ واكثر منها
جلس فى الكرسى وقال لى اتضرع اليك بان تكتب الى يعقوب اخا
10 الرب بعد مماتى وخروجى من الحياة كل الذى جرى عليك
منذ صغر سنك وماذا صار علينا فى اسفارنا . الى اليوم وانصرافى انا
وكمال شهادتى وكيف امجد الله بموتى مصلوبا كما فاوضنى
الرب لانه اذا سمع هذا يريد يناله سرورا عظيما وسلوة واما انا
اكليمنطس فلكى اخالف وصية معلمى بطرس كتبت اليك يا
15 سيدى يعقوب وارسلت اليك باختصار كل ذلك الذى جرى عليّ
وصلّى انت من اجلى الى الرب لكى يوهلنى انا الغير مستحق
بان ارعى ما قد ائتمنت عليه رعاية مرضية لله وان اتمم حياتى بالشهادة

خبر شهادة القديس اكليمنطس

الى هاهنا هى رسالة هذا المغبوط اكليمنطس التى كتبها بيده
20 الى الرسول يعقوب التى منها يقدر بان يفهم كل احد كثرة
محبته للرب وغيرته للامانة الحسنة لكى بالاكثر يعرف من نهاية هذا
المغبوط بالشهادة لانه اصطبر عليها المثلث الغبطة بشهامة لكى يمجد
الرب ويشدد الامانة الحسنة بها انه تلميذا حسنا لبطرس ومستحقا

f. 195 a وتركا [1]الحاضرات وورثوا السماويات فاما انا واخوتى فاننا لم
ننفصل من معلمنا بطرس بالجُملة فلكن كنا معه دايما فى طاعته
واسفاره واحتملنا معه كل احزان وعقوبات مختالفة اصطبرنا عليها
من الكفار الذين فى المُدن والقرى لما ذهبنا لنكرز بالانجيل
5 وفى الاخر انتهينا الى رومية المشهورة واكرز فيها بطرس بمجاهرة
بالمسيح وصنع عجايبا كثيرة واسترجع كثيرين الى الامانة وعمدهم
وليس من الادنيا فقط فلكن الغنيا كثيرين ونسوة من بيت
الملك الذين كانت منهم مطرونة الحسيبة الا ان الرسول بطرس
لما ازمع بان يذهب الى عند المسيح معلّمنا ابصر منظرا الاهيا
10 بانه بعد ايام يسيرة يريد يُصلب لكى يصير شريكا لالام سيده
وانه جمع كل الاخوة وانتصب فى وسط الكنيسة وضبط يدى
وقال هكذا للجمع تكونوا تعرفوا هذا يا اخوتى واولادى بانى قد
وصلت الى نهاية حياتى بحسبما اظهر لى سيدى المسيح وهوذا
انا اشرطن عليكم هذا تلميذى اكليمنطس اسقفا وهو الذى
15 اوثقته على كرسى راعيا لكم من اليوم لانه شاركنى فى كل
امتحاناتى واحزانى الذى صابرناها وانا عارفا به بانه عابد الله
المحب البشر ونقيا وعفيفا وصالحا وصديقا وطويل الاناة ويصبر
على الاحزان وساير الاشيا المضاددة التى توافى اليه ولاجل هذا
امنحه سلطان لكى يحل ويربط كلما ينبغى لانه عارفا بقوانين
20 الكنيسة جيدا جدا فيجب عليكم كلكم بان تخضعوا له
لان كلمن يمرمر الريس الحقانى فانه يسخط الله ويرث موت
المخالفين وعقوباتهم ويجب ايضا على المتقدم بان يشابه
الطبيب الحقانى ولا يتسخط ويحتد بعدم معرفة فلما قال

[1] Cod. الحاظرات.

f. 194 b عظيم بما انه نذيرا بالحق ورسولا لله وكان يصلي ويضع يده
اليمين على المرضى ويشفيهم كلهم وعلّم شعبا جزيلا بان يومنوا
بالاله المثلث بالاقانيم ووطد الامانة الحسنة ثم ان ابى سقط على
قدمي بطرس متضرعا اليه لكى يعمله مسيحيا ويتممه بالمعمودية
5 المقدسة لكى يرجع الى صورته الاولة ويتناول الاسرار الالهية وان
بطرس اوصاه بان يبكى ويصوم الى الغد وفى اليوم الثانى وعظه
ولكثيرين غيره جدا وعلمهم بان يستسيروا بالامانة المستقيمة بلا عيب
وعمدهم بسم الاب والابن وروح القدس وبعد ذلك اقام هناك اياما
كثيرة يعلم الانطاكيين وقاسينا كلنا شدايدا كثيرة من الشيطان
10 عدو الحق ولما سمع الوالى باننا نحن من جنس قيصر الملك فارسل
اخبر الملك طيباريوس بذلك وان الملك لما علم بهذا ارسل يقول
له بان يرسل والدى ووالدتى الى رومية سريعا وان الوالى منحهم
عطايا عظيمة واكرمهم كثيرا وارسلهم وان الملك لما نظر والدى
ووالدتى بكى كثيرا من زيادة ابتهاجه ووقع على اعناقهما مقابلا
15 اياهما وقال هكذا لساير اراكنته افرحوا اليوم كلكم معى وهلموا
لنعمل عيدا مشاعا لوجودنا فاسطس وماطتيديان لاننا توهمناهم
اموات فقاموا [1]وضالين ووجدوا وعمل لهم مايدة عظيمة واكل
معهم ثم اوهبهم ذهبا كثيرا وعبيدا وجوارا وغير ذلك من المواهب
الجليلة لاجل شرف جنسهم ليستسيروا كحسب عادتهم الاولة
20 وانهما اتعرفا فى رومية بالفضايل وحسن العبادة [2]حايطين امانة
المسيح غير منزعزعة واخيرا قسموا على المساكين ساير متاعهم
واتقنوا كافة الصالحات واكملا حياتهما فيما يرضى الله

[1] Cod. وظاللين [2] Cod. حاوطين

f. 194 a
يقتلوا الرسول بطرس اذا ذهب الى عندهم كمثل ضالل[1] وطاغى
وهم الان كلهم مستعدين لكى يتمموا قول سيمن فلما سمع بطرس
ذلك ارسل والدى مع اخوتى الاثنين ووالدتى واقوام غيرهم لكى
يذهبوا الى انطاكية قايلا لوالدى اذهب يا فافسطس الان الى
5 انطاكية واظهر صورة سيمن واكرز للشعب كمن فمه لكى يعرفوا
الحق ويومنوا بان الله واحدا هو على الحقيقة وابدى وما شابه
ذلك وان والدى ذهب الى انطاكية بفرح كحسب وصية بطرس
له وانتصب فى وسط المدينة وهتف هكذا لتكونوا تعرفوا يا اهل
انطاكية باننا قد ظلمنا بطرس لما قرفناه لان ذلك الانسان قديسا
10 وانا فقد تجنيت عليه بالباطل فلكن الان اتضرع اليكم بان تقبلوه
اذا جا وتومنوا وتصدقوا بتعليمه لاجل انه رسول الله الحقيقى
الغير كاذب واعملوا جميع ما يامركم به واذا لم تعملون هكذا
به فانه يهلككم كلكم ولمدينتكم معا وانا لاجل هذا الامر اتيت
الى عندكم لاعطيكم خبر لكيلا تصنعون به شرا لانى انا فى الليلة
15 الماضية ظهروا لى ملايكة وضربونى كمثل كافر وباغض الانذار
بالحق فاتضرع اليكم بهذا واعلموا ايضا بانى انا قد كنت جيت الى
عندكم غير دفعة واطغيتكم من فعل الشيطان وتكلمت على بطرس
قولا رديا فلا تصدقونى وانا اليوم اعترف قدامكم بمجاهرة بانى
انا طاغى وساحر فلكننى الان قد رجعت الى التوبة مترجيا بان الله
20 يغفر خطاياى فلما قال هكذا والدى للانطاكيين عن وجه سيمن
وبارك بطرس ومدحه فللوقت احال عزم كل الانطاكيين الذين كانوا
يبغضوا الرسول قديما وجعلهم ان يحبوه وان والدى ارسل الينا خبر
بان نذهب الى هناك لكى يتمتع بحلاوة وعظ بطرس وانى انا للوقت
ذهبت مع بطرس وساير رفقتنا وان كل الانطاكيين قبلوه بفرح

Recog. x. 60; Hom. xx. 18, 19 — Recog. x. 66 — Recog. x. 68; Hom. xx. 23

[1] Cod. ظالل

f. 193 b
Recog. IX. 37

بانى وجدت والدى رجلها وانها خرجت وهى تصرخ وتبكى وتفتش
عليه فلما عرفته فمن كثرة فرحها اقامت ساعات كثيرة صامتة
كالميت ثم [1]حضرنا نحن الاولاد الثلثة وسجدنا لابينا وقلنا له باننا
نحن اولادك وصار لنا كلنا فى ذلك اليوم فرحا لا يوصف وشكرنا
5 الله القادر على كل شى الذى اهلنا بان يتمتع احدنا بالاخر وبعد

Hom. XV. 1

ذلك اتجادل بطرس مع ابى ووعظه لكى يومن بالمسيح وانهاه بان
لا يقول ذلك الهذيان الذى قاله اولا ولكى يومن بان الله حقا
هو وبكلية حكمته سبق ودبّر بان تجرى عليكم هذه المصايب وينكسر
المركب ويفترق احدكم من الاخر لكى بعد هذه الاحزان التى
10 دهمتكم تجتمعوا ايضا وتستنيروا بالامانة الحقيقية واخر الكل بوعظ
كثير وتعليم واضح عرف والدى الحق وتقدم الى حسن العبادة

Recog. X. 72

ولما امن بالمسيح واعتمد [2]فامتلى غيرةً الاهية واخذ من بطرس
صفحا وذهب ليتجادل مع سيمن الساحر لانه كان وقتيذ فى
انطاكية ولما نظر سيمن بان والدى قد وجه قدام الشعب كمثل
15 وساحر اعتاض العادم البر وبدا يتشكل ويظهر حيلاته الشيطانية وان
والدى ايضا بدا يتشكل ويتصنع ويعمل ذاته كانه سيمن الساحر
ثم ان الكافر سيمن عمل شكله مثل شكل والدى لاجل ان الملك
كان قد ارسل اجناد من رومية ليمسكوا سيمن ويجيبوه مربوطا
الى رومية بما انه [3]ضالل وساحر ويقتلوه كحسب استحقاقه وان

Recog. X. 53
Hom. XX. 12, 14

20 الغاش لكى يهرب من هذه الشدة تشكل بصورة ابى لكى يقتلوه
عوض سيمن واما سيمن فانه هرب الى بلد اليهودية وصار غايبا
ثم بعد ذلك لما اتى والدنا من انطاكية الى عندنا فنظرناه
كمثل سيمن فتعجبنا ثم ان بطرس سمع من الانطاكيين
بان سيمن قد علّم كل اهل انطاكية طغيانه وحركهم لكى

[1] Cod. حظرنا [2] Cod. فامثلا [3] Cod. ظالل

f. 193 a
Hom. XIV. 3

بان يصيب الانسان خيرا او شرا يحظى به ان صلّى واذا لم
يصلّى كما اعرف انا عملى لانى انا كنت موسرا جدا وذو حسب
وكنت اجود على الفقرا بصدقات كثيرة لكى يعينونى الالهة ولكيلا
يصيبنى حزن من احد من الاشيا المزمعة ان تجرّى علي فلكن لم
يقتدروا الالهة بان يحفظونى بغير مصاب هذه واكثر منها قالها 5
الشيخ لبطرس واما بطرس فكان يعاند قوله واظهر له الحق قايلا
بانه قد يوجد الاها واحدا فقط وهو غير مايت وهو الذى سبق
ودبر كافة الاشيا بحكمته العادلة وبعضها بمسامحة منه وبعد ذلك
ساله بطرس بان يقول له من اين هو وماذا اصابه وجرى عليه
من البلايا فاجابه قايلا انا كنت من اكابر رومية عارفا بصناعة 10
التنجيم جدا وكنت متزوج بامراة قد كانت من جنس قيصر
الملك واولدت منها ثلثة اولاد وكان مكتوب لها فى حظها بان (Recog. IX. 32)
تصير فاسقة لانها احبت واحد من عبيدها ولما لم تقدر ان تصبر (Hom. XIV. 6)
على دينونة الناس لها فهربت معه الى غير بلد واخذت معها (Hom. XIV. 7)
الولدين الكبار وابقت الولد الصغير عندى واتزوجت هى بذلك العبد 15
وهكذا ماتت مع ولديها واما ابنى الصغير فلبث فى بيتى واخيرا
ذهبت انا لاطلب الامراة وولديها فضاع ايضا ابنى الصغير وها انا
دايرا من مكان الى مكان ولست اقدر اعاود الى موطنى لاجل
خجلى وانا الان بتعب عظيم وعذاب احصّل طعامى فلما سمع
بطرس ذلك عرف بان الشيخ هو والدى بالحقيقة وساله عن اسمه 20 (Hom. XIV. 8)
وعن اسم زوجته واولاده فاجابه بان اسمى فافسطس وزوجتى
ماطتيديا واولادى فافستينوس وفافستينيانوس والصغير كليمنس فحينيذ
بكيت انا وبطرس وعند ذلك ذهبت الى عند امى وبشرتها (Hom. XIV. 9)

f. 192 b
Hom. XIII. 7

وللوقت كان بقربنا مركب فيه لصوص البحر فاخذونا معهم فى
مركبهم وذهبوا بنا الى قيسارية فيلبس وغيروا اسامينا وباعونا فاشترتنا
امراة عالمة وغنية جدا تسمى ايوسطا واحبتنا كمثل اولادها الخصيصين
وادبتنا بكافة علوم اليونانيين ولما كبرنا اتعلمنا ايضا الفلسفة لكى
5 نوعظ ونعلم الامم لكى نقتادهم الى الامانة الحسنة وكنا مشتاقين
Recog. VII. 33 بان نتعلم غش الاصنام والباطلات وبعد هذا اتفقنا مع انسان يدعى
Hom. XIII. 8 سيمن لانه توهم بان يطغينا على حسب عزمه النجس فلكن من
فعل الله اصطحبنا مع واحد من تلاميذ المسيح يدعى زكا وانه
علمنا بان نترك سيمن واقتادنا الى رسول الرب بطرس وانه وعظنا
10 وعمدنا وهكذا نحن نطلب من الله بان يوهلك وانت للمعمودية
المقدسة فلما اخبرا بهذا عانقا والدتى يبكون بدموع غزيرة وابتهاج
Recog. VII. 34 وحينيذ طلبت انا من الرسول بطرس بان انال المعمودية المقدسة
وانه اوصانى بان اصوم ايضا مدة ايام مجاهدين بالصوم واننا تضرعنا
اليه لكى يعمدنا لانا كنا من حين دخلنا الى المركب لم ناكل
15 شيا وهكذا شهدت والدتى وتضرعنا ايضا لكى يعمدنا لناكل معها
خبزا لنفرح بالروح لانى انا غير معتمد ولم ناكل فى مايدة
Recog. VII. 37 واحدة بالجُملة وان بطرس لكيلا يخطى قدام الله بها انه قديس
Hom. XIII. 12 ولكى يعمل ايضا شهوتنا امرنا بان نصوم كل ذلك اليوم معه وفى
اليوم المقبل لكى نستحق للمعمودية المقدسة وهكذا صنع وبعد
Hom. XIV. 1 20 عمادنا اتناول بطرس خبزا وبارك وقدس الخبز وكسره وناوله لوالدتى
اولا ونحن بعد ذلك واكلنا فرحين وممجدين لله ومن بعد ذلك اتانا
Recog. VIII. 1
Hom. XIV. 2 واحد شيخ وقال هكذا لبطرس لا تطغى يا انسان ولا تصلى فان ليس
Recog. VIII. 2 لله وجود ولا تدبير اله فلكن نصيب كل انسان فقط وكلما هو مزمع

f. 192 a اولا ان اذهب وانال من رفيقتى صفحا لانها قبلتنى من اجل الرب
واعالتنى علـى حسب مقدرتها لما كانت هذه الفقيرة فـى عافيتها
والان فهى مطروحة مخلعة فتعجب بطرس من حسن عزم والدتى
وامر [1]فاحضروا قدامه المخلعة وانه قال لها هكذا بمسمع الكل ان
كنت انا اكرز بالحق فانهضى معافاة لكى يومنوا هولاى [2]الحاضرين 5
بان الله الواحد خلق العلم كله [3]فياله مـن عجب للوقت نهضت
المخلعة وصارت معافاة بجملتها وسجدت للطبيب وشكرت من احسانه
كما ينبغى فلما نظرت والدتى ذلك العجب تعجبت هـى وساير
[2]الحاضرين وتضرعت الى بطرس بان يشفيها ايضا وان بطرس وضع
يده عليها فشفيت للوقت فحينيذ شكرت والدتى من الرسول وانى 10
Recog. VII. 24 Hom. XII. 24 انا دفعت للمتقدم فـى الجزيرة الف درهم مـن الفضة لاجل انهم
اقتبلوا والدتى عندهم وامرته بان يفرقها صدقة لاجل محبتى على
الفقرا والمستحقين واننا سرنا مـع والدتى بعد الذى عمد بطرس
الامراة التى اقتبلتها وغيرها وكل الذين امنوا بتعليم الرسول وذهبنا
Recog. VII. 25 Hom. XIII. 1 من هناك طايفين من بلد الى غيره الى ان بلغنا الى لالادقية 15
وهناك استقبلونا اكيلا ونيقيطا وقبلونا كما ينبغى لضايفين الغربا
وان بطرس لما نظر عظم تلك المدينة وكثرة اهلها عزم بان يقيم
هناك اياما كثيرة لكى يكرز بقول الايمان وحينيذ نيقيطا واكيلا
سالونى من اجل والدتى قايلين من هى هذه الامراة ومن اين
Recog. VII. 26, 27 وافقتكم وان بطرس اخبرهم بقصتها من اولها الى اخرها فلما سمعا قوله 20
Hom. XIII. 2 لبثا منذهلين ساعات عدة وبعد ذلك صرخا هكذا بدموع قايلين نحن
Recog. VII. 28 Hom. XIII. 3 هم اولادها فافستينوس وفافستينيانوس اخوة اكليمنظس ثم انهما اخبرا
Recog. VII. 32 قدام والدتهما بكلما جرى عليهما مع النوتية قايلين بان انكسر مركبنا

[1] Cod. فاحظروا [2] Cod. الحاظرين [3] Sic in Cod.

f. 191 b
Recog. VII. 17
Hom. XII. 17

فانى تمسكت بدفة وبها وصلت الى البر وكنت ارتعد وكان
نصفى مايتا ولما صار النهار فتشت على اولادى فلم اجدهم فاتوا
القوام فلاحين فوجدونى عريانة فكسونى وعزونى وجابونى الى هذه
القرية واخذتنى امراة ارملة فقيرة الى بيتها وكانت فى كل
5 يوم تعزينى قايلة بان رجلها كان نوتيا وغرق فى البحر وانا فمن
كثرة حزنى وارتعاد يداى كنت اضبط بيدى عصاة ومن هذه

Recog. VII. 18
Hom. XII. 18

الجهة توسوست وهذه الامراة التى قبلتنى فهى فى امراض عظيمة
وهى ملقاة طريحة فى منزلها لم تقدر ان تتحرك وليس لنا شيا
نعيش منه غير من صدقة يسيرة يعطونا اياها الناس ونحن

Hom. XII. 19

10 مستسيرين بضيقة عظيمة معا فلما سمع بطرس كلامها عرف بانها
والدتى فسالها قايلا وماذا كان يدعى رجلك وولديكى وما هى
اسماوهم فقالت له اما رجلى فكان يدعى فافسطس واما اولادى فهم
فافستينوس وفافستينيانوس والصغير يُدعى اكليمنطس وتممت خبرها

Hom. XII. 20

فقال لها بطرس بهدى الله ايتها الامراة لانك فى هذا اليوم تنظرين
15 ولدك واوصاها بان لا تعمل قلقا الى ان نخرج من الجزيرة ثم

Recog. VII. 22
Hom. XII. 22

مسك بيدها وجابها الى المركب ولما نظرت انا بطرس كيف
يقتاد الامراة تبسمت ولم اعلم العلة فذهبت انا لاستقبله واعمل له
الكرام واضبط يده وان بطرس قال لها هذا هو اكليمنطس وانها
عانقتنى وقبلتنى وهى باكية ولما انا فانى غضبت لاجل انى

Recog. VII. 23
Hom. XII. 23

20 لم اعلم السبب فقال لى بطرس اترك امك تتمتع فيك فلما
سمعت انا ذلك بكيت وسقطت اقبل قدميها وان كل [1]الحاضرين
تعجبوا منى بانى كيف انا غنى [2]ومنطيقى وولد اناس معظمين.
ووالدتى فهى فى فقر هكذا مقداره واننا اردنا بان نذهب
من تلك الجزيرة فقال بطرس لوالدتى لكى تدخل الى
25 المركب لتسير معنا فاجابته اتضرع اليك يا سيدى بان تدعنى

[1] Cod. الحاظرين
[2] Sic in Cod.

f. 191 a
Recog. VII. 11
Hom. XII. 11

والان لى مدة عشرون سنة لم اسمع عنه خبر فلما سمع بطرس ذلك
بدا يبكى كالمترثى وقال للذين هم معنا فى المركب اعلموا يا احباى
بان اذا اصاب المومنين احزان وعقوبات فيصبروا عليها عارفين بان
لاجلها يستوجبون غفران خطاياهم ويحظون بالفرح الابدى لاجل
حزنهم الحاضر[1] فلكن الحنفا الاشقيا فيكابدون وهاهنا العقاب وبعد 5
الموت ايضا يُعاقبون لاجل كفرهم بالعذاب الذى لا نهاية له فلما

Recog. VII. 12
Hom. XII. 12

خاطبنا بهذا بطرس نظرنا قدامنا جزيرة تُدعى ارواد وان القوام من
اهلها تضرعوا الى بطرس بان يدخل اليها لاجل نياح يسير وانه
اطاعهم وكان ذلك من تدبير الله لكى اجد هناك ولدتى ولما خرجنا
الى الجزيرة ذهب كل واحد الى حيث يريد وان بطرس بهداية الله 10

Recog. VII. 13
Hom. XII. 13

طاف طرقات كثيرة فالتفته امراة مسكينة وطلبت منه صدقة فقال
لها لماذا يا امراة لا تعملين بيديكى وتقتاتين من تعبك فلكن
تطلبى طعامك من الغير فاجابته انا بالشكل لى يدين يا سيدى
ولكنهما محلولات ولا فعل لهما ولست اقدر اعمل بهما خدمة
بالكلية ثم بكيت وتنهدت عظيما وان بطرس توجع لها مترثيا لبكاها 15

Recog. VII. 15
Hom. XII. 15

وتضرع اليها بان تخبره بمصابها وحزنها فقالت له بانى انا من
جنس عظيم فى رومية وكان لى رجل جليل القدر وثلثة اولاد
ذكور وان اخو زوجى لما نظر حسنى اراد بان يفضحنى بالزنا
وانا فكان لى شوق عظيم الى العفة بها انه شيا مكرم وانى هربت
من بلدى لكى لا يعلم رجلى بهذا الامر فيقتلنى ولاخوه معا 20

Recog. VII. 16
Hom. XII. 16

واكون انا السبب وهكذا انا كذبت على رجلى بانى رايت منام
بان اسافر مع اولادى الاثنين ليلا نموت كلنا وانه ارسلنا الى اثينا
لكى يتعلموا اولادنا الدرس فى الكتب ولما سرنا فى البحر حُدث
علينا فى اخر الليالى اضطراب عظيم فى البحر فانكسر مركبنا
واختنق كل من كان فيه ما خلا انا الشقية الحظ 25

[1] Cod. الحاظر

f. 190 b
Recog. VII. 6
Hom. XII. 6

الى مواكل مختلفة فلكن الى خبز وزيت فقط وبقول فى بعض
الاوقات ولم اقتنى كما ترانى ثواب ثانية لان كل عقلى فى
الخيرات الصالحة التى لاجلها كل خير احتقر من كل نفسى
الحاضرات[1] وبالاخرى لانى انا ولدت من اناس ادنيا وقد ربينا
5 يتامى وفقرا انا واخى اندراوس ولم يكن لنا قنية كثيرة فلاجل
ذلك اعتدت على المسكنة صابرا على الضيقات فى السفر وعلى غير

Recog. VII. 8
Hom. XII. 8

ذلك من شقا الجسد وبعد ما فاوضنى هكذا سالنى عن والديى
ماذا يقال لهم وماذا يدعون وامرنى بان اخبره عن جنسهم واسماوهم
على التحرير وانى خاطبته على الحقيقة بذلك قايلا بان والدى
10 يدُعى فافسطس وهو المتقدم فى اهل رومية ولاجل ذلك دفع اليه
قيصر الملك امراة من جنسه تدعى ماطتيديا واولد منها ولدين
توم ودعا اسماوهما فافستينون وفافستينيانون وبعدهم اولدنى انا الا
انى لم اعرف والدتى بالجملة لانها بعد ما ولدتنى بمدة اخيرا
نظرت والدتى مناما كما اخبرنى بذلك ابى بانها اذا لم تذهب مع

Recog. VII. 9
Hom. XII. 9

15 ولديها التوم الى غير بلد فاننا نموت كلنا وان والدى وضع امى
مع ولديها فى مركب واعطاهم مال كثير وجوار وعبيد وغير ذلك
من الاشيا الضرورية وارسلهم الى اثينا لكى يتعلمون الاولاد الكتابة
ومسكنى انا عنده فقط ليتسلى بى وبعد سنة ارسل الى والدتى
مع اناسا فضة للنفقة الى اثينا وان اولايك ايضا لم يرجعوا وفى
20 السنة الثالثة ارسل اخرين وانهم عاودوا اليه فى السنة الرابعة وقالوا

Recog. VII. 10
Hom. XII. 10

له بانهم لم يجدوا امى ولا اخوتى ورفقتهم وان والدى حزن
كثيرا وانه وضع مكانه وكلا وتركنى ولرومية والجميع وانحدر
فى مركب طالبا والدتى واخوتى ومن معهم ومن ذلك الوقت
لم يرجع ولم يرسل لنا كتاب بالجملة وانى ظننت بانه
25 من كثرة حزنه عليهم ادركه الموت او اختنق فى البحر

[1] Cod. الحاطرات

f. 190a الحديد ويعمله مثل الشمع ويصنع حوايج وانية البيت ويدعهم بان
يمشوا من ذاتهم ويخدمون ساداتهم ويعمل هذا العادم البر غير
Recog. II. 19 ذلك من الاسحار فلما اخبرني بذلك اكيلا اتى انسان اسمه زكا
Hom. III. 29 وقال لبطرس هوذا قد اجتمع ساير الشعب وسيمن جالسا على
5 الكرسي وهو متسلح كالمحارب والكافة ينتظرون بان يسمعون جدالكم
فحينيذ اوصاني بطرس لكي اتنحى لاجل اني غير معتمد ليعمل
هو والرسل صلاة مشاعر ليساعدهم الرب لكيلا يسترجع سيمن الجهال
Hom. III. 58 وبدا في الجدال مع سيمن ساعات عدة ولما غلبه بطرس لم يصبر
لكن هرب الى مدينة صور مخزيا وكان يعمل هناك اسحاره فعلم
10 Hom. III. 73 بطرس بذلك فارسل اكيلا وانا لكي نذهب الى صور ونستفحص
عن سيمن ونكتب اليه الجواب فذهبنا ونزلنا في بيت الكنعانية
Hom. IV. 1 فرنيكيس ابنة ايوستيس بحسب ما اوصانا بطرس وانهما قبلونا بفرح
واكرمونا واخبرونا عن سيمن بانه يعمل هناك اسحاره كحسب
عادته حتى احتسبوه العادمون العقل الله وهكذا كتبنا وارسلنا الى
15 Recog. IV. 3, Hom. VI. 26 بطرس وانه للوقت اتى فلما سمع سيمن بمجيه هرب الى غير بلد
ولم يصبر لمجاهرته واقام بطرس الرسول هناك اياما وعمل عجايبا
كثيرة لكي يخلص الناس من [1]ضلالة سيمن وهكذا بمعونة الله
استرجع الاكثرين الى معرفة الله ثم اجتاز من هناك على شط
Recog. IV. 1, VI. 15 البحر وذهب الى طرابلس [2]وشرطن على طرابلس اسقفا اسمه ماروطي
20 Hom. VIII. 1, Recog. VII. 1 ثم خرجنا من هناك لكي نذهب الى انطاكية الشام وارسل بطرس
Hom. XII. 1 اكيلا ونيقيطا لكي يذهبوا اولا قدامه ولكي لا يكونوا رفقتنا كثيرين
Recog. VII. 4 فيشكون فينا الذين ينظرونا من الحنفا واني انا فرحت كثيرا لما
Hom. XII. 4 سكني معه وكنت مستعدا في ساير خدمته وانه قال لي اشكر من
حسن خدمتك وتدبيرك ولكن تكون تعرف باني انا لست احتاج

[1] Cod. ظلالة [2] Sic in Cod.

f. 189 b
Hom. II. 13

جملة اقواله هذه بان من الضرورة ان النفس غير مايتة اذ كان الله
طبعه بان عادل وفايق الصلاح لكى يوفى للصديقين من البشر اذا
قاموا بان ويحظى كل واحد منهم بما هو مستحق بحسب عمله
فللصالحين النياح الحسن والسرور الابدى وللاشرار احزانا وعقوبات
5 لا نهاية لها وكل الذين جحدوا هذه ولم يومنون بها فيعتقدون
بان الله ظالم هو اذ يهمل الحسنين العبادة الفضلا الذين اصطبروا
على احزان مختلفة فى هذا العالم وعقوبات لا توصف وتوفيوا
بالموت المر بان لا يجازيهم بالنعيم لاجل اعمالهم الحسنة واما
الملحدين والمتجاوزين الناموس الذين اجازوا ساير حياتهم بالتنعم
10 والافراح وعند نهايتهم ماتوا بموت حسنا فلا يعاقبهم فى الجحيم
لاجل قبيح افعالهم ثم قال لى بعد ذلك بان سيمن الساحر مزمع
ان يرث النار الابدية فلما سمعت انا منه هذه الاقوال تحققت
بان جميع ما خاطبنى به فهو حقا وانى طلبت من القديس لكى
يعمدنى فقال لى بان اصوم واحتمى مدة ثلثة اشهر لكى انطهر
15 من كافة الاوجاع وحينيذ تستحق للمعمودية الالهية وبعد ذلك بايام
سمعت بان بطرس يريد ان يتجادل بمجاهرة مع سيمن الساحر

Hom. II. 22

وسالت انا لواحد من تلاميذ بطرس اسمه اكيلا عن سيمن الساحر
وكيف هو فاجابنى قايلا هذا سيمن له بالجملة فعل الشيطان لانه
يطغى الشعب ويصنع حيلات كانها عجايب حتى ان [1]الحاضرين
20 ينذهلوا منها لانه يدخل فى النار ولا يحترق ويظهر كالنسر طايرا
فى الهوا ويعمل الحجارة خبزا وياكلوها ويصير حية او جديا او
ذهبا ويتحلى بغير ذلك من الاشكال ويفتح ابوابا مغلقة ويحل

[1] Cod. الحاظرين

وقتيذ هناك واحدا من التلاميذ مكرما اسمه برنابا وكان موقرا f. 189a Hom. I. 9
جدا وكان يخبر لساير العُلما بهذه التقويمات فحينيذ ذهبت انا الى
عنده للوقت فوجدته يعلم الشعب بدالة ويقول عن عجايب يسوع
المسيح ليس بعظمه وافتخار لكن بتواضع ومسكنة ويخبرهم بساير
الحقايق وكانوا الفلاسفة يهزون به ويعلمون اقواما ليسالوه عنها لا 5
حاجة فيه واما هو فكان يعلم من اجل المسيح ويعطيهم اجوبة
فحينيذ انا وبختهم وخطفت برنابا من الوسط لكيلا يفعلون به Recog. I. 10 Hom. I. 13
شيا رديا واخذته الى بيتى وسقطت على قدميه متضرعا اليه بان
يخبرنى بامور المسيح باستقصا وانه اخبرنى بجُملة الحقايق
وعزمت بان اذهب معه الى اورشليم لانه فى هذه الايام كان قد 10
ازمع بان يوجد هناك فى عيد الفصح بحسب الموافقة التى
عملها مع بقية الرسل فلكن انا كان لى امور ضرورية فما قدرت
بان اذهب معه جملة فلكن اوعدته بانى بعد ايام يسيرة اوجده
هناك وهكذا عملت وذهبت الى اورشليم فوجدته مع بطرس وانهما
فرحا لما نظرونى ثم تفاوضت مع بطرس وسالته بان يحل لى 15 Recog. I. 12 Hom. I. 15
كل الشكوك التى كانت عندى من اجل النفس وهل هى مايتة Recog. I. 14 Hom. I. 17
او غير مايتة وساير ما كان فى عقلى منها وصفته اعلاه
وان الرسول من دفعة واحدة اوضح لى ساير الحقايق
وجاوبنى الكلى الحكمة عن ساير مسايلى واشفى خاطرى باقوال
عجيبة واظهر لى سر الثالوث المقدس وخلقة العالم وتجسد يسوع 20
المسيح وانه الابن والكلمة وان الاموات يقومون فى النهاية
وللصديقين ولخطاة مجازاة وحرصنى لكى انال المعمودية المقدسة Recog. I. 19
لارتب مع السيد المسيح لكى اقوم واتمجد معه فى الملكوت السماوية
الابدية ولكيلا يكون عندى شك فى الغبطة الدايمة وقال لى من

f. 188 b موبدا لكى استشهر بالفضايل فى هذا العالم [1] الحاضر ولا اعُاقب
هناك دايما وكان عندى وفى قلبى شوقا مثل هذا لا يفتر فسمعت
Recog. I. 6 Hom. I. 6 بان فى بلد اليهودية قد ظهر نبيا عظيما متكامل فى القداسة
ريس اليهود وهو يبشر بملكوت الله ويعلم الشعب خلاصهم ويعمل
5 عجايبا مذهلة لانه ينير العميان وينهض المخلعين ويقيم الاموات
ويعمل جوايحا عظيمة مثل هذه ويكرز بان كل الذين يستسيرون
بالفضايل فى هذا العالم [1] الحاضر يذهبون الى ملكوة السماوات فلما
سمعت انا ذلك فرحت كثيرا وكنت مترجيا بان اعلم ما انا مشتاق
Hom. I. 7 اليه وكان مديح هذا كل يوم يزداد ويثبت الى ان اتى انسان
10 من اورشليم الى رومية لعندنا فوقف فى وسط السوق وقال هكذا
للجمع يا رجال اهل رومية تكونوا تعرفوا بان اليوم ابن الله
يوُجد بالجسد فى اورشليم وهو يوعد كل اولايك الطايعين له
والذين يحفظون وصايا الله والمستسيرين بالفضايل بان يحتقروا
[2] الحاضرات ليحظوا بالباقيات والحياة الدايمة ويجب ان يعرفون بان
15 الثالوث الاها واحد ويامر لكل الساكنين فى العالم بان لا يظلموا
ذواتهم ويتوبوا كلهم عن خطاياهم لكيلا يُلقوا فى النار التى لا
تطفى ويلبثون فيها بجُملتهم بلا اضمحلال فلما سمعت انا هذه
البشارة الحلوة فرحت جدا وتهللت نفسى وتركت للوقت كل
Hom. I. 8 اضطرابات العالم فوجدت مركبا فدخلت فيه وعزمت بان اذهب
20 الى اورشليم لكى احظى بما انا مشتاق اليه واسمع الحقايق من
فيه فلما سرنا اصابنا هوا مضاددا فتعوقنا ووصلنا الى الاسكندرية
وهناك سالت عنها شرحته اعلاه فسمعت من كثيرين بان جميع
ما قالوه عنه من اجل هذه العجايب وغيرها فهو حقا وكان

[1] Cod. الحاظر [2] Cod. الحاظرات

RECOGNITIONES CLEMENTIS.

f. 188 a — خبر ابينا الجليل فى القديسين اكليمنظس بابا رومية الشهيد
فى الكهنة فهذا المغبوط اكليمنظس كان من مدينة رومية العظمى
نسبه من جنس الملوك عالما جدا وحكيما كما توضح ذلك اقواله
وكتبه لانه تادب بكل حكمة اليونانيين وصار فيلسوفا عجيبا وكان
اسم والده فافسطس واسم والدته ماطتيديان وكتب [1]امور الرسل 5
وغير ذلك وصار اسقفا لرومية وأُنفى من دوماتيانوس الملك فلكن
هلم لنورد يسيرا من الكثير الذى شرحه هذا المغبوط اكليمنظس من
ذلك الذى كتبه الى يعقوب اخا الرب فى الرسالة التى اخبره
فيها عن ساير اموره باستقصا وكيف رجع من [2]ضلالته الاولة الى
معرفة الله ونكتب ذلك باختصار مع شهادته لانه هكذا كتب فى 10
مُبتدا رسالته تكون تعرف يا سيدى يعقوب بانى انا ولدت وتربيت
فى رومية وحفظت البتولية من صغر سنى متذكرا دايما للموت — Recognitiones, Book I. c. I; Homiliae, Book I. c. I.
وكنت لاجل ذلك فى حزن كثير مفتكرا هكذا فى ذاتى وقايلا
اترى ان نفس الانسان غير مايتة وهل يُوجد عالما غير هذا [3]الخاضر
فبهذه الافكار وامثالها كنت ادرس فى الليل والنهار واجرت حياتى 15
هكذا بغيض لا يوصف وكنت مرارا كثيرة اذهب الى منازل الفلاسفة — Recog. I. 3; Hom. I. 3
واسالهم عن هذه الاشيا لاعلم الحق فاقوام منهم قالوا لى بان
النفس غير مايتة وغيرهم قالوا بضد ذلك وغيرهم فقالوا غير ذلك
وكانت نفسى متجلّدة لكى اعرف الحق وايضا كنت اطلب من
الحكما لكى اعرف هل يوجد فى تلك الدار عذاب وطرطروس 20 — Recog. I. 4; Hom. I. 4
وجهنم النار يُعاقبون فيها الاشرار بعد الموت وهل للصالحين نياحا

[1] Cod. اومر [2] Cod. ظلالته [3] Cod. الحاظر

خبر اكليمنطس بابا رومية

من النسخة الموجودة فى لندن

المكتوبه فى سنة ١٦٠٩

لتجسد المسيح

كتبه ماكاريوس الانطاكي

واخرجه من اللغة الرومية الى اللغة العربية

الى المينا واستخبرنا هناك وطلبناه فاذا شيخ ثمه
قاعد ينصر الينا وينفرس منا الصلاه فبعد ما
طلبنا اقبل الينا يلومنا ويقول لنا انه كل شي بالحق
يكون وان الدعا والصلاه باطله فقوينا
ثلثه ايام نفتحه على ان نصرف رايه من هذا الامر
وفي ذلك عند كلامنا اياه كما تدعيه
بالانبياه وهو كان يدعينا بالاولاد في ذلك
كان تدبير من الله لانه كان ابدا نعرفنا به هذه
الكلمه فقال حولس لي ولنفيكا لها تدعوا هم
العرب اب فقال لي اخي لا تانف من ذلك
فاكثر بالذي في القول وهو في رايه ذلك وقال
اما الكلام فقد اقنعني ولاكن انا مفكر في من
الذي كان يخصمها ونحسنها في الفسق فضربت

RECOGNITIONES CLEMENTIS. From No. 508.
(*From a photograph by A. S. Lewis.*)

To face page ٢٩

في كل مدينة طالبني وعند ما كانت تصيح هاكذا وثب
الشيخ مسرع اليها بالدموع وعانقوا بعضهم بعض فبعد هذا كله
اطلق بطرس جماعة الناس وامرهم ان ياتوه بالغداة ويسمعوا
IX. 38 الحديث ⁘ فاذا برجل من اشراف قدم بامراته واولاده يسلنا ان
page 34 5 نصير الى منزله ولم يقبل بطرس ذلك منه ففي ذلك اذا [1]بابنة
الرجل معتراة بشيطان كان بها منذ عشرين سنه فمن ذلك كانت
مربوطة بالسلاسل محبوسة في بيت وانفتح البيت بغتة وتهتكت
السلاسل وخرج الشيطان عنها فقدمت الجارية وسجدت لبطرس
وقالت ايه السيد انما جيتك اليوم لحال خلاصي فلا تحزني ولا
10 [2]لوالدي ⁘ فسالهم بطرس عن الجارية فبهتوا والديها عندما [3]راوا
السلاسل قد سقطت عنها وطلبتها الى بطرس واشفق عليها بطرس
وامرنا ان نصير الى منزله وفي الغد قدم الينا ابونا وفعل كل
ما امره به بطرس واجرينا الكلام على ان يكون اليقين بالمناظرة
X. 1 فبعد كلام كثير جدا في تبكيت الجهالة فامر بطرس لابونا ان لا
page 35 15 يمكث على غير الواجب لله في الدين زمانا بل يتوب لان اجل
الحياة قريب ليس للمشايخ فقط الا وللشباب فانذر الشيخ مع
X. 72 جميع الناس ايام ثم انه اعمد الشيخ بسم الاب والابن وروح
القدس الذي له السبح والمجد الى دهر الداهرين الداهرين امين
يا من يقرا صلي على من كتبه يذكرك الرب بالرحمة امين
20 وجميع المومنين ⁘

[1] Cod. بابنت. [2] Cod. لولدي [3] Cod. روا.

IX. 34 Hom. XIV. 8 كما انها زعمت انها رات فى احلامها فلما ان سمعت هذا
page 31 منه قلت لعله هذا هو والدى فدمعت عينى فلما ان وثبوا
اخوتى يردوا يعانقوه منعهم بطرس وقال لهم اسكتوا حتى يبدو
لى فاستجاب بطرس وقال للشيخ ما اسم ابنك الشاب الاصغر فقال
5 الشيخ اقليمس اسمه فاجابه بطرس وقال ان انا اوريتك اليوم
مرتك العفيفة مع ثلثة اولادها تومن بان العقل العفيف قادر ان
يقهر الحركات البهيمية ⁘ وان كلامى الذى كلمتك به فى الله
بانه حق وقال الشيخ كما لا يمكن ان يكون ما اوعدتنى ⁘
كذلك ان لا يمكن بلا قضا قال بطرس انا استشهد هولاى
10 الحضر بانى اليوم احضر لك مرتك مع ثلثة اولادها حية بعفتها ⁘
page 32 والدليل على هذا معرفتى اليقين بالامر اكثر منك وانا اخبرك بكلما
حدثت لكيما ان تعرف انت ويعلموا هولاى الجماعة كل هذا
IX. 35 فعند ما قال هذا بطرس جعل يقص قايل ان هذا الرجل الذى
تروا ايه الاخوة بكسوته الخلقة هو من اهل رومية من نسب
15 كبير وحسب شريف قريب لقيصر واسمه فسطنيانوس وتزوج امراة
شريفة واسمها متادية ومنها صار له ثلثة اولاد اثنين[1] منهما توم
والاخر اصغرهم اسمه اقليمس وهو هذا وهاذين الاخرين الواحد
اجولاس والاخر نقيطا وقد كان اسماهما بديا واحد فسطس والاخر
فسطنيانوس فلما قال بطرس هذا وسماهم باسماهم تحير الشيخ
20 وغشى عليه ووقع اولاده عليه يقبلونه ويبكوا يظنوا انه قد مات
page 33 IX. 36 فبهت الناس من هذا العجب فامرنا بطرس نتحنى عن الشيخ فامسك
هو بيده واقامه فحدث الناس كل ما دخل عليه من المصايب
IX. 37 Hom. VIII. 9 وسبب اتفاقهم ⁘ فلما علمت بهذا والدتنا اتت مسرعة تصيح وتقول
اين زوجى وسيدى فسطنيانوس الذى شقى من اجلى زمان طويل

[1] Sic in Cod.

هذا نقيطا جرت امنا لبطرس وقالت اسلك واطلب اليك ان تعمدنى
لان لا اعدم يوم واحد من مخالطة اولادى فطلبنا اليه بذلك
VII. 38 Hom. XIV. 1 فامرها ان تصوم ثلثة ايام ثم انه من بعد ذلك اعمدها فى البحر
بمحضر اولادها فاصبنا معها الطعام: وسررنا بذلك نسبح الله وتعليم
5 بطرس وللذى صرنا اليه من معرفة امنا وعلمنا بان العفة [1]للامر
VIII. 1 page 29 سبب خلاص فبعد ذلك اليوم اخذنا بطرس الى المينا واستحممنا
Hom. XIV. 2 هنالك وصلينا ⁘ فاذا بشيخ ثمة قاعد يبصر الينا ويتفرس منا
VIII. 2 الصلاة فبعد ما صلينا اقبل الينا يلومنا ويقول انه كل شى
Hom. XIV. 3 بالبخت يكون وان الدعا والصلاة باطل ⁘ فثوينا ثلثة ايام نقنعه
10 VIII. 8 على ان يصرف رايه من هذا الامر وفى ذلك عند كلامنا اياه
كنا ندعيه يا ابتاه وهو كان يدعينا يا اولادى ⁘ وذلك كان
تدبير من الله لانه كان ابتدا تعرفنا به هذه الكلمة فقال [2]جولس
لى ولنقيطا لما تدعوا هذا الغريب اب فقال لى اخى لا تانف من
ذلك فاكثرنا له فى القول وهو فى رايه ذلك وقال اما الكلام
15 IX. 32 Hom. XIV. 6 فقد اقنعنى ولاكنى انا مفكر فى مرتى الذى كان نجمها
page 30 وبختها فى الفسق فهربت العسق من اجل العار فغرقت فى البحر
IX. 33 Hom. XIV. 7 فقلت له انا اقليمس وكيف تعلم ان المرة لما هربت لم تتزوج
بعض العبيد وانها ماتت انا باليقين اعرف انها لم تتزوج لانها
كانت عفيفة وبعد موتها اخبرنى اخى عنها كيف عشقته بديا
20 وهو بحفاظة اياى واستمساكه بعفته لم يكون يريد يدنس فراشى ⁘
فهى الشقية من فزعها منى ومن العار احتالت وليست بملامة لان
هذا قضى عليها فلذلك اعتلت بمنام راته وقالت لى بانى ان انا
اقمت هاهنا هلكت وولديه ⁘ فلما ان سمعت ذلك منها لحرصى
على خلاصها واولادها ارسلتها وامسكت قبلى ابن كان لى ثالث

[1] Cod. للللامر. [2] Sic in Cod.

VII. 31 Hom. XIII. 6 وقسطنيان فلما ان قالت هذا امنا لم يصبروا اخوتى نقيطا واجولس
page 26 ولاكنهم اسر وعانقوها فقبلوها ✣ فقالت المرة ما هذا الامر قال
بطرس ايها المرة احضرى عقلك هولا هم اولادك قسطس وقسطنيانوس
الذين كنت تظنين انهما قد غرقان فى البحر كيف هوذا هما
احيا وقدامك ابتلعهم البحر فى جوف من الليل وكيف يقال 5
للواحد نقيطا والاخر اجولس ✣ يخبرونا هم الان حتى نعلم نحن
وانتى فلما قال هذا بطرس وقعت المرة مغشى عليها من الفرح
فاقمناها بتعب شديد فعند ما قعدت قالت لنا اطلب اليكم [1]يا
اولادى الاحبا اخبرونى ما الذى حدث بكم فى تلك الليلة ✣
VII. 32 Hom. XIII. 7 فقال اخى نقيطا اخبرك يا امتاه انه فى تلك الليلة 10
page 27 عند ما انكسرت بنا السفينة حملونا فى القارب يردون بنا
البيع فقدفوا بنا الى الارض [2]واتوا بنا الى قيسارية فعذبونا
هنالك بالجوع والضرب لكيما لا نتكلم شى لا يوافقهم ✣ فابدلوا اسمانا
وباعونا لمرة يهودية اسمها يسطة فاشترتنا وادبتنا فعند ما عقلنا صرنا
الى يقين الامانة بالله فابتدانا بالمجادلة والمحاورة لتبكت طغيان 15
جميع الامم وتعلمنا اقوال الحكم لننفض به الحكم والحجج البطالة
VII. 33 Hom. XIII. 8 فصاحبنا رجل ساحر يقال له سمعان فصرنا معه بجدا المودة فكاد
ان يطغينا فبلغنا ان فى ارض يهودا نبيا وكل من يومن به يحيا
بلا حزن ولا موت فظنناه انه سمعان فبعد ذلك لقينا تلميذ لمولانا
page 28 بطرس يقال له زكى فوعظنا جدا وحدرنا من الساحر وقربنا الى 20
بطرس فهدانا الى معرفة الحق ✣ ونحن نطلب الى الله ان يساويك
ياهل للنعمة [3]الذى صرنا اليها لكيما نمتلى من النعمة فى بعضنا
بعض ✣ هذا هو السبب الذى [3]ظننتى بانا قد غرقنا فى تلك
VII. 34 Hom. XIII. 9 الليلة وظننا نحن ايضا بانك قد [3]هلكتى فى البحر ✣ فلما قال

[1] Cod. ياولادى.   [2] Cod. واتو.   [3] Sic in Cod.

وجولاس[1] ولقيونا[1] وصيرونا الى المنزل فعند ما ارى بطرس الموضع
موافق احب ان يقم هنالك عشرة ايام فسالنى نقيطا واجولاس قايلين
من هذه المرة فقلت لهم هذه هى والدتى[1] الذى اذن الله لى
VII. 26 Hom. XIII. 2 بمعرفتها [2]بعناية سيدى بطرس فعند ما قلت هذا اوضح لهما بطرس
5 يقين الامر كيف كان كمثل ما اخبرته انا عن امى كمثل ما
VII. 28 سمع هو منها وهو الذى اهدانا الى معرفة بعضنا بعض فلما قال
page 24 هذا بطرس عجبوا جدا عند ما سمعوا بطرس عن المرة وذكرها
Hom. XIII. 3 ابنيها فسطس وفسطنيانوس وبهتوا من الحديث ⁘ فقالوا هل نرى هذا
منام هو او حقا ان لم [1]نكون موسوسين فهو حقا ⁘ فضربوا على
10 وجوههم وقالوا نحن هم فسطس وفسطنيانوس فاوجزت قلوبنا عند
ما ابتدات بالحديث وامسكنا حتى نسمع انتها الحديث لانه كثير
ما يكون من الامور مشابهة بعضها لبعض ⁘ فهذه لعمرى امنا وهذا
هو اخونا ⁘ فلما ان قالوا هذا اعتنقونى ببكا كثير وقبلونى فدخلوا
الى امنا فاصابوها نايمة ⁘ فقال لهم بطرس لا تيقظوها لكيلا ينقلب
VII. 29 Hom. XIII. 4 15 عليها بغتة حراك السرور فتصغر اليها نفسها فلما ان استيقظت امنا
اخذ بطرس يقول لها اعلمك ايها المرة بديننا وايماننا بالله نحن
page 25 نومن باله واحد خالق كل هذا العالم الذى يرى ونحن نحفظ
وصاياه ونقدس ونبر الوالدين ⁘ ونحيا حياة زكية ولا نباشر الامم
فى طعام ولا فى شراب الا ان يعتمدون بسم الاب والابن وروح
20 القدس ⁘ فان كان اب او ام او مرة او ابن او اخ غير معتمد
لا نواكله فلا تغتمى لان ابنك على هذا الا ان تصيرى مثله ⁘
VII. 30 Hom. XIII. 5 فلما ان سمعت هذا قالت وما الذى ينبغى من ان اعتمد اليوم
وان اصير الى ذلك لان نفسى قد بغضت الهة الزور لانهم يلهموا
غير العفة التى من اجلها هربت من رومية مع اولادى فسطس

[1] Sic in Cod. [2] Cod. لعناية

VII. 23 Hom. XII. 23 الامر ظننت بانها مصابة او موسوسة فدفعتها عني فقال بطرس لما
يا بني دفعت عنك والدتك فلما ان سمعت هذا منه بانها والدتي
page 21 اضطرب قلبي ودمعتا [1]اعيني وطرحت نفسي عليها وحر قلبي اليها
واخذني البكا من الفرح والشفقة وقبلتها واقبلوا الينا جميع الناس
5 الذين كانوا هنالك مسرعين ينظرون الى المرة السايلة كيف عرفت
ابنها فلما ان اردنا الخروج من الجزيرة قالت لي امي يا بني
الحبيب الواجب علي ان اودع المرة [2]التي قبلتني وهي ايضا مرة
مخلعة مطروحة في المنزل فلما ان سمع بطرس عجب من عقل
المرة وامر ان تحمل المرة المخلعة بالسرير وياتوا بها اليه فلما
10 قربوها قال بطرس والناس سامعين ان كنت انا رسول المسيح
الان يامنون هولاى ان الله هو الوحيد خالق كل شي [3]فالتقوم
هذه المرة صحيحة فلما ان قال هذا بطرس قامت المرة صحيحة
page 22 وسجدت لبطرس وسالته عن هذه الامور فاقنعها وعلمت يقين الامر
VII. 24 Hom. XII. 24 فلما سمعوا جماعة الناس عجبوا عجب كثير وكلمهم بطرس كلام
15 في الدين وفي اخرة قال من اراد ان يستمع اليقين بالله عن
خلاص نفسه فليصير الى انطاكية فاني قد وهلت الاقامة بها ثلثة
اشهر فانه اوجب من الغربة في تجارة ارباح الدنيا طلب خلاص
الانفس وربح الاخرة فبعد كلام بطرس للناس ناولت المرة التي
ابراها بطرس الف درهم ووكلت بها رجل صالح وكافيت النسوة
20 [3]الذين كلة يعرفن امي وانا سرنا الى انطرطوس مع بطرس وامي
VII. 25 Hom. XIII. 1 والباقيين فلما انتهينا الى المنزل سالتني امي قايلة كيف حال
page 23 ابوك يا بني فقلت لها من حين خرج في طلبك لم يعرف له اثرا
فعند ما سمعت هذا تنهدت وحزنت فمن بعد يوم خرجنا الى
الادقية فلما ان قدمنا اليها فاذا قدام الابواب تلميذين لبطرس نقيطا

[1] Cod. عيني [2] Cod. الذي [3] Sic in Cod.

بذلك فجعلت تخبره بغير الحق لتاخذ الدوا وقالت له انى مرة
من افسس وزوجى من سقلية وابدلت اسما اولادها فنظر بطرس
انها صادقة فقال لها انى لقد ظننت بانه سوف يصير اليك اليوم
حظ من السرور لانى حسبتك مرة انا عارف بامورها فاقسمت عليه
5 المرة قايلة انا اسلك لما اخبرتنى بالذى عندك فانه لا اظن ان
VII. 20 Hom. XII. 20 فى النسا واحدة اشقى منى فجعل بطرس يحدثها بالحق ويقول ان
page 19 معى [1]شاب لحقى فى طلبة المعرفة باليقين بالله وهوه من رومية
مع واخبرنى عن اب كان له واخوين تومين وزعم ان امه كما
اخبره ابوه انها ارت بالمنام ان تخرج من رومية مع ولديها لكيما
10 لا تهلك مع زوجها فخرجت ولا يدرى الى ماذا صار امرها وان ابوه
VII. 21 Hom. XII. 21 خرج فى طلبها فغاب خبره ايضا ولا يدرى ما كان منه فلما قال
هذا بطرس وقعت المرة مغشى عليها فتقدم بطرس فامسك بيدها
وقال لها ثقى واطمانى واصدقينى ما بك عند ذلك كانها استفاقت
من الغشوة ومسحت على [2]وجهها وقالت اين هذا الشاب الذى قلت
15 لى فقال بطرس اخبرينى انتى بديا بامرك وانا اريك اياه فقالت
انا ام هذا الغلام قال بطرس هل اسمه قالت اقليمس اسمه فقال
page 20 بطرس هو الفتى الذى قبيل وامرته ان ينتظرنى فى السفينة فخرت
ساجدة وقالت اسرع بدا الى السفينه لترينى ابنى الوحيد بانى ان
انا رايته فقد رايت اولادى الغرقى هاهنا فقال لها بطرس انى فاعل
20 بك هذا ولاكن اذا انتى رايته فاسكتى حتى تنزل من الجزيرة
VII. 22 Hom. XII. 22 فقالت المرة كذلك انا فاعلة فامسك بيدها بطرس وادناها الى
السفينة فلما رايته انا ماسك بيد مرة ابتسمت ثم انى وقرته عن
ذلك وجعلت ان اهدى المرة فلما ان امسكت بيدها صاحت صوت
كبير باكية وعانقتنى فجعلت تقبلنى فانا لانى لم اكون اعرف

[1] Cod. ساب [2] Cod. وجهاها

page 16 وطرحت انا الشقية مع الموج الى جانب صحرة واشتبكت بها رجا
ان اجد اولادى احيا لذلك لم [1]اكون القذف بنفسى الى العمق
واستريح فقد كان هذا لعمرى حينيذ خفيف لما احدق بى من
VII. 17 Hom. XII. 17 الحزن ⁘ فلما ان غشانى الصبح جعلت التفت والتمس اولادى
5 الغرقى واندبهم وانوح مع بكا من. عند ما لم ارى منهم احد ولا
اجسادهم الغريقة فلما راونى اهل الموضع رحمونى وسترونى ثم
انهم التمسوا اولادى فى الغمق فلم يصيبوهم فاتين الي نسوة
معزيات لى وكانوا يذكروا من المصايب ومن الاحزان ما ابتلين
به كمثل ما اصابنى وكان ذلك مما يزيدنى الحزن بانه لم تكون
10 مصايب غيرى مما تعزينى ⁘ فعزمن علي ان اصير اليهما فصرت
page 17 الى مرة فقيرة لما عزمت علي ان اصير اليها وقالت لى كان لى
زوج توفى ومات غريق فى البحر وخلفنى يوميذ شابه فى سنى
ومن حينيذ لم اعرف رجل وان كثيرين دعونى الى التزويج فاثرت
العفة والتقيا على زوجى فهلمى ونصير فى حياة واحدة ومعاش واحد
15 VII. 18 Hom. XII. 18 فساكنتها لحفظها مودة زوجها ⁘ فبعد ذلك اشتكيت يدى فيبست
والمرة مساكنتى تجعلت ملقاة هنالك فى البيت فانا حينيذ من
زمان قاعدة هاهنا سايلة الصدقة لى ولصاحبتى فقد اشرحت لك
امرى وقصتى فتم لى الان موعودك لكيما تعطينى العلاج الذى
VII. 19 Hom. XII. 19 به يمكننى الوحا من هذه الدنيا مع صاحبتى ⁘ فلما قالت المرة هذا
20 page 18 اكثر بطرس بالفكر وهو حينيذ قاير فقدمت انا اقليمس الى بطرس
وقلت له ايه المعلم الصالح اين كنت وانا منذ حين التمسك اى
شى تامرنا ان نفعل فقال اسبق وانتظرنى فى السفينة ففعلت كما
امرنى فاعاد المسلة على المرة وقال لها اخبرنى بجنسك ومدينتك
واولادك واسماهم وانا اعطيك الدوا فلم تكون المرة تريد ان تخبره

[1] Sic in Cod. *passim*.

الجاك ان تفعلين هذا فقالت المرة سببه هو العجز فقط لو كانت
لى جراة او قوة كنت قد طرحت نفسى من جبل او فى عمق
واسترحت من الاحزان والغموم التى آلي جدفت بى قال بطرس VII. 14 Hom. XII. 14
فالذين يقتلون انفسهم هل يخلصون من العذاب ام يصبرون الى
5 اكثر منه فى الجحيم مع الانفس الذى فعلت هاكذا لقتلها اياها
فقالت المرة يا ليت انى ايقنت بان فى الجحيم انفس حية لكيما
اصير هنالك وابصر احباى ولو كنت بالعذاب ⁘ فقال بطرس وما هو page 14
هذا الذى يحزنك يا مرة اخبرينى فان انا علمت سوف اشفيك
واقنعك بان فى الجحيم انفس حية واعطيك حيلة لا تحتاجى
10 معها الى غرق ولا الى غيره فتخرجى من الجسد بلا عذاب ففرحت VII. 15 Hom. XII. 15
بالميعاد وجعلت تحدثه قايلة انى امراة كنت [1]ذو حسب فابتنى بى
رجل شريف ذو خطر قريب لقيصر الملك وصار لى منه ولدين توءمان
وكان لى ولد اخر غيرهما فبعد ذلك عشقنى اخو زوجى فكنت
اصرفه يحى للعفة ولم اكن انهى الى زوجى حركته [1]السوا لى
15 فرايت ان لا اطبعه وادنس فراش زوجى معها اتشب العداوة بينهما
فيصير ذلك لى عار الى جميع جنسى فاجمعت على الخروج من page 15
المدينة بابنى الى زمان قليل حتى يهدا ذلك الهوا الردى ويتقصى
عنى الادا فخلفت ابنى الاخر قبل ابيه ليتعذى به واحلمت بحلم VII. 16 Hom. XII. 16
كانى رايت منام ليلا قايلا لى ايه المرة اخرجى مع ولديك من
20 هاهنا الى زمان اعلمك فيه [2]رجوعك والا فسوف تهلكين مع زوجك
واولادك ⁘ ولذلك فعلت فلما حدثت زوجى بهذا قشعر من ذلك
ثم قام وحملنى فى سفينة مع اولادى وخدم كثيرين فاموال
كثيرة فارسلنا الى اثيناس فلما ان سرنا فى البحر قامت علينا
الروامس وانتشبت الامواج وغرقنا ليلا فغرق كل من كان معنا

[1] Sic in Cod. [2] Cod. رجعوك

صبيانها ولم يقع على يقين الامر لانه ليس احد يستقصى سعة
البحر ⁘ عند ذلك خلفنى فى رومية ووكل بى وكلا وانا يوميذ
ابن اثنا عشر سنة وركب من رومية فى سفينة وانطلق الى
المواضع يطلبهم فحينيذ لم اسمع له خبر ولا كتاب ولا ادرى حى
هو ام ميت مع انى اظن انه قد توفى فقد مضت له اليوم 5
عشرين سنة منذ فارقنى : فلما ان سمع هذا بطرس دمعت عينيه page 11 VII. 11 Hom. XII. 11
من الشفقة وقال للذين كانوا معه من المومنين ابتلى بما اصيب
ابو هذا ⁘ يعنى بالمومنين الذين هم غير الامم البطالة الذين
يتبلون هاهنا بلا ثواب فى الاخرة ⁘ لان الذين يجربون هاهنا
من المومنين فلتركان ذنوبهم يبتلون به ⁘ فلما قال هذا بطرس 10
استجاب واحد ممن كان حاضر قدام كل وطلب الى بطرس VII. 12 Hom. XII. 12
قايل اذا كان بالغداة سيرتنا الى جزيرة ارواذ فى البحر حتى
تنظر اليها ⁘ فان هنالك عمودين عظيمين من اعواد الكرم والنظر
اليها عجيب فاذن لنا بطرس ان نذهب وقال لنا اذا انتم بلغتم فلا page 12
تنطلقوا كلكم الى الموضع العجيب جميعا لكيما لا تصيبكم افة ⁘ 15
فسرنا واتينا الى الجزيرة فانحدرنا من السفينة حيث كانا العمودين
فجعل كل واحد منا يتلفت الى بعض الاعاجيب التى كانت
هنالك ⁘ فاما بطرس عند ما صار الى العمد اذا بامراة قاعدة خارج VII. 13 Hom. XII. 13
الابواب تسل صدقة ⁘ فلما ان ابصرها بطرس قال لها ايه المرة ماذا
ينقصيك من اعضاك حتى اذا [1]صرت الى هذه القماة لتستعطى ولا 20
[تستكثر] بما وهبه الله لك من عمل يديك كتثنى ولى به الخبز
يوم بيوم [2]فتنهدت المرة وقالت يا ليت كانت لى يدين يقدران
على الخدمة والعمل ولاكنهما فى شبه يدين وهن ميتات وذلك page 13
لما نهشتهما باسنانى فاستجاب بطرس وقال وما هو السبب الذى

[1] Cod. صرتى [2] Cod. فاتناهدت

ان تفعله انت فاستجاب بطرس وقال اذن قبلت منك القول لولا
ان ربنا القادم لخلاص العالم الذى هو وحده الذى له الحسب
احتمل الخدمة كيما يقنعنا ان لا نستحى بخدمتنا لاخوتنا ∵ وهو
وضا [1]ارجلى وايدى قايل هاكذا افعلوا باخوتكم فقلت له انا اقليمس
5 ان انا ظننت انى اقهرك بالكلام فقد سفهت ولاكنى اشكر الله
page 8 Hom. XII. 8 الذى جعلك فى موضع والدين فقال لى بطرس هل يكون لك
VII. 8 احد من قرابة فقلت له فى جنسى رجال هم اشراف يقاربون لقيصر
الملك ∵ وهو زوج والدتى ذو حسب ومنها صرنا ثلثة اولاد ∵ توم
قبلى كما اخبرنى والذى وذلك انى لا اعرفهم ولا لوالدتى الا ذكر
10 ضعيف وبعدهما ولدتنى امى وكان اسمها متاذية ووالدى كان اسمه
فسطنيان واخوتى فسطس وفسطنيانوس فلما صرت فى خمسة سنين
رات والدتى فى احلامها رويا كما حدثنى ابى من بعد ذلك ان
لم تاخذ المرة ولديها من ساعتها وتخرج من رومية وتسافر عشر
page 9 سنين والا فسوف تعطب هى وهما فاما ابى عندما سمع هذا
15 VII. 9 Hom. XII. 9 حملهم فى سفينة بزاد سرى مع خدم كثير وارسلهم لينقبوا فى
اثيناس وامسكنى انا وحدى قبله ليتعزانى مغنظا بذلك ∵ فلما ان
مضى سنة بعد ذلك ارسل ابى الى اثيناس مال ونفقات ولكيما يعرف
حالهم فمضوا الرسل ولم يرجعوا ∵ وفى السنة الثالثة ارسل اخرين
فى ذلك فانطلقوا وقدموا فى السنة الرابعة يخبروا انهم لم يصيبوا
20 الغلامين ولا والدتهم فانهم لم يصلوا الى [2]اثيناس البتة ∵ ولم
VII. 10 Hom. XII. 10 يجدوا لهم اثر فلما ان سمع والدى هذا حزن حزن شديد وتحير
page 10 جدا الا يدرى كيف ياجد ولا اين [يب]كيهم ∵ فنزل الى ساحل
البحر وانا معه فجعل يسل النواتية عن كل موضع غرقت فيه
السفن من اربع سنين هل يكون احدهم راى مرة غريقة مع

[1] Cod. رجلى [2] Cod. الى ثيناس

هناك ارسل بطرس نقيطا والقيلاس مع اخرين الى الاذقية وامرهم
ان ينتظروه عند باب المدينة ⁘ فاما انا وهو فصرنا الى انطرطوس
Hom. XII. 4 فشكرته لانه خلفني معه فقال لي ان انا جلبتك الى موضع تبتاع
VII. 4 لنا فيه حوايج هل تموت فاستجبت انا وقلت له انت لي بدل
ابي وامي واخوتي قد صرت لي سبب لمعرفة الحق ⁘ فانت ساويتني 5
VII. 5. Hom. XII. 5–6. باهل الكبار فكيف تجعلني في موضع الخدم ⁘ فاستجاب بطرس وهو
page 5 مازح وقال لي هل تظن انك ليس قد صرت عبدا ⁘ فمن يحفظ
VII. 6 على خلعي وشواري ومن يعد لي الاطبخة الكثيرة المحتاجين
الى الطباخين وذلك بكثرة الحيل التي احتيلت للناس المونثين
في رضا الشهوة التي هي الشبع الكثير واكتسي به من الاستكثار 10
فلا تظن انك تتعرف بشي من هذا اذ انت معي ⁘ لانني ما
اصيب الا القصد ما يكون من الخبز وشي من زيتون مع بقل
قليل واما كسوتي كلها فهو هذا الخلق الذي ترى عليه والى
غيره لا احتاج لان عقلي يرى الخيرات الدهرية ولا يلتفت الى
شي مما هونا ⁘ وانا منك متعجبا لانك رجل مربى في نعيم 15
page 6 العالم فزهدت بذلك كله وقنعت باليسير من الامور ⁘ واما انا
واخي اندراوس تربينا باليتم والفقر والشقا واعتدنا التعب ونحتمل
النصب من اجل ذلك فانا اصبر منك على التعب وعلى خدمتك
VII. 7. Hom. XII. 7 انت لنفسك ⁘ فعند ما سمعت هذا منه اقشعرت من ذلك واعتبرت
عند ما سمعت هذا من رجل لا تسواه الدنيا فدمعت عيني فعند 20
ما راني باكي قال لي لماذا دمعت عينيك فاستجبت انا قايل ما
اجرمت اليك لتسمعني هذا الكلام فقال بطرس ⁘ ان كنت قد
اسيت باني قلت ان اخدمك فانت اجدر ان تكون قد اسات بديا
لما لم ترى ذلك ولا سوى في هذا اما انا فيشبه ذلك ان افعله
page 7 بك ⁘ فاما انت ايه الرسول من الله مخلصا لانفسنا لا يشبه ذلك 25

I. 1 انطاكية [1]الشام ⁘ وكان سبب لقاى اياه هاكذا عند ما كنت فى

Hom. I. 1 مدينة رومية فى [2]حداثة سنى كنت كثير معنت بالعفة والصلاح

وذكر الموت والفكر فى النفس هل حية هى ام ميتة وهل هذا العالم

كان له مبتدا ام لا وهل يعطل ام لا ⁘ فعند ما كنت مفكر فى

Hom. I. 3 — 5 هولاى لم ازل [3]اراتب موضع الفلاسفة والحكما فلم [3]اكون اجد شيا

I. 5. Hom. I. 5 من الباب اكثر من امر محتال معطل فرايت ان اصير الى مصر عند

I. 6. Hom. I. 6 العرافين بالاموات فلما ان فكرت بهذا اذا بخبر قد اشيع فى ملك

طباريوس عن رجل فى ارض يهودا مبشر بملك الله الازلى ويثبت

I. 7. Hom. I. 9 ذلك بجرايح كثيرة فلما كان هذا هاكذا اذا برنابا قد قدم

page 3 — 10 الى رومية يكرز المسيح فكانت الحكما تستهزى به ⁘ فعند ذلك

انا عرفت له بمعنى البر وتقلدت حجته فرفضت بهولايك مثل

I. 10. Hom. I. 13 الكلاب الذى لم يقبلوا كلام الخلاص فاخذت برنابا واضفته عندى

وكنت اسمع منه القول فلما ان هم بالخروج الى ارض يهودا

I. 12 خرجت معه وفى خمسة عشر يوما صرت الى قيسارية فاخبرت

15 بان بطرس فيها وهو يريد مجادلة سمعان فى الغد فعند ما صرت

I. 13. Hom. I. 16 الى منزله ادخلنى برنابا اليه فقبلنى بطرس بمودة كثيرة وفرح كثير

عن ما اوليت برنابا فى رومية فاكثر لى الدعا وامرنى ان اصير

I. 14. Hom. I. 17 اليه وهو يريد المسير الى رومية فلما اوعدته بذلك سالته عن النفس

وعن العالم فاوضح لى بالاستقصا باقتصاد الجهل الدخيل على الناس

20 من قبل الخطيه وهو الذى غشى عقول الناس مثل الدخان وشرح

page 4. I. 20 لى قدوم المسيح والنهضة الى الحياة ⁘ وفى الغد اذا بزكا قد قدم

وهو قايل بان سمعان قد [3]وخر المجادلة الى سبع ايام يستكمل

بطرس تعليمه لنا عن معرفة العالم كمثل ما اعطته روح القدس ⁘

فبعد هذا صرنا الى اطرابلس فى الموضع الذى فيه اعتمدت ومن

[1] Cod. السامر [2] Cod. حداثث [3] Sic in Cod.

RECOGNITIONES
S. CLEMENTIS ROMANI.

بسم الاب والابن وروح القدس الاه واحد ⁘ المسيح الاه قوتى
وعونى ورجاى هذه قصة تعرف اقليمس بوالديه واخوته من قبل
بطرس الرسول راس السليحين المغبوط بالامانة وهذا تعليم بطرس
السالف المقدس ⁘

Recog. Book VI. c. 6
عند ما كان فى اطرابلس ⁘ ⁘ ينبغى ان يوثن الحب فى 5
الله وعلى الوالدين والبنون لانه سبب كل شى وانه يعسر علينا
ان نعلم ما الله ولاكنا نتيقن بانه الله فلا تظنوا بانكم مومنين
VI. 8
اذا انتم كنتم بلا معمودية لانه منها شخص من الرحمة موجود فى
Homiliae XI. c. 26
الما عارف بالمعمدين فى اسم [1]الثالوث المقدس المنجى من العذاب
المستانف فلذلك اسرعوا الى الما فانه هو وحده القادر ان يطفى 10
ذلك النار فلما ان قال هذا انطلق الجماعة فكان عند ما تمت
لى ثلثة اشهر معه انا اقليمس امرنى ان اصوم ثلثة ايام فعند ذلك
VI. 15
صرنا عند منابع [2]امياه على ساحل البحر فعمدنى هنالك و لمرابلس
page 2
معى الرجل الذى اضافنا ⁘ ثم انه سواه اسقف على اطرابلس واثنا
عشر قسيس مع شماسة ثم انه ودع [2]ودع اهل اطرابلس وخرج الى 15

[1] Cod. الثالثوث   [2] Sic in Cod.

قصة تعرف اقليمس
بوالديه واخوته من قبل
بطرس الرسول
من النسخة القديمة الموجودة
فى دير طور سينا

Tisch. p. 454 page 7

قيصر فخرج وسبى جميع امة اليهود والذين تبقوا فيما بين الامم امر ان يستعبدوا الى يوما هذا حتى انه بلغ قيصر ما فعل لوقيانوس باليهود فاعجبه ذلك جدا وان قيصر جعل يسل بلاطس عن امر يسوع وبعد ذلك امر ان يقطع راسه اذ مديده على يسوع الاله ⁘

5 وان بلاطس وهو ذاهب الى موضع القتل صلى بسكوت وقال يا ربى لا تهلكنى مع اليهود الخبثا لانى انا لم امد عليك يداى لو لا الامة المخالفة للناموس اقاموا علي شغب وانت عارف يا رب انى بجهل فعلت فلا تهلكنى بهذه الخطية ولا تحقد علي ولا على امتك ابرقلة الواقفة مع فى وقت موتى لانك الهمتها النبوة فى الوقت الذى

Tisch. p. 455

10 هويت ان تصلب ولا بخطيتى تدين لجميعا: ولكن اغفر لنا يا رب ومع احباك صيرنا فلما تم صلاته اذا صوت من السما قايلا الان يا بلاطس يعطوك الطوبى كل الاجيال وقبايل الامم لانك تممت اقاويل الانبيا من اجلى ⁘ وانت شاهد فى قدومى الثانى وساتظهر اذا اردت ادين اثنا عشر سبط اسرايل والذين لم يقرون ويومنون

15 باسمى ⁘ وحينيذ قطع السياف راس بلاطس وان ملاك الرب قبله فلما ابصرت امراته ابرقلة الملاك امتلت فرحا واسلمت روحها ايضا ودفنت مع زوجها فلربنا يسوع المسيح التسبحة والعظمة والملك من الان والى دهر الداهرين. امين ⁘

Tisch. p. 454
قيصر فتصير وسبى جميع امة اليهود والذين [1]تبقوا فيما بين الامم
امر ان يستعبدوا الى هذا اليوم حتى انه بلغ قيصر ما فعل لوقيانوس
باليهود واعجبه جدا وايضا وضع [2]قيسر يسال بيلاطس عن امر
ايسوع فعند ذلك امر ان يقطع راسه لانه مديده على يسوع الاله
وان بيلاطس وهو جاز الى موضع القتل صلى بسكوت وقال يا رب 5
لا تهلكنى مع اليهود الخبثا لانى انا لم امد عليك يداى لو لا الامة
page 17
الملعونة المخالفة للناموس اقاموا علي شغب وانت تعلم يا رب انى
بجهل فعلت فلا تهلكنى بهذه الخطية. بل ولا تحقد علي ولا على امتك
ابرقلة الواقفة معى فى وقت موتى التى علمتها ان تتنبى عند الوقت
Tisch. p. 455
التى اردت ان تصلب ولا بخطيتى تدين لى ولها ولكن اغفر لنا يا رب 10
وفى نصيب الصديقين احسبنا وعند ما تم صلاته اتاه صوت من السما
قايلا الان يعطوك الطوبى يا بيلاطس كل الاجيال وقبايل والامم لانك
تممت اقاويل الانبيا من اجلى وانت شاهد فى قدومى الثانى وساتظهر
page 18
اذا اردت ان ادين اثنا عشر سبط اسرايل والذين لم يقروا ولم يامنوا
باسمى وحينيذ قطع السياف راس بيلاطس وان ملاك الرب قبله 15
فلما ابصرت امراته ابرقلة الملاك امتلت فرحا واسلمت روحها ايضا
ودفنت مع زوجها فلربنا ايسوع المسيح التسبحة والعظمة والملك
الان والى دهر الداهرين. امين ٭

[1] Cod. تبقون.   [2] Sic in Cod.

فلما تكلم بهذا قيصر وسمى اسم يسوع جميع اصنام الالهة تواقعت
page 6
وتكسرت وصارت مثل التراب والغبار فى ذلك الموضع الذى كان فيه
قيصر جالس مع جميع وزراه وان الجمع الذى كان واقف حول
قيصر فزعوا وارتعدوا وانصرفوا الى منازلهم فزعين متعجبين مما كان
5 وان قيصر امر ان يستوثقوا من بلاطس الى الغد حتى يتعرف امر
يسوع بفحص. وللغد جلس قيصر مع جميع جلساه واحضروا
Tisch. p. 452
بلاطس فابتدا يسله قايلا اخبرنى بالحق يا [1]رشيع انك [1]برشع فعلت
الذى استجريت تفعله على يسوع والان قد ظهر شر فعلك لان من
اجله تواقعت الالهة فاخبرنى من هو هذا المصلوب الذى اسمه اهلك
10 الالهة قال بلاطس التذكرة التى رفعت اليك من اجله هى حق وانا
فقد قنعت من الفعال الذى فعل انه هو اكبر من كل الالهة
التى نعبد فقال له قيصر فلماذا انت تفعل مثل هذا على يسوع
وانت لم تجهله لو لا انك اردت السو بملكى قال بلاطس من اجل
خطية اليهود وكثرة شغبهم مخالفى الناموس فعلت هذا ⁘ وان
15 قيصر غضب وصنع مشورة مع جلساه وامر ان تكتب على اليهود
Tisch. p. 453
قضية هكذا الى لوقيانوس المتقدم فى بلد المشرق افزع من اجل
الجرة [2]الذى كانت فى هذا الزمان من اليهود المخالفين سكان
بيت المقدس وما هو حولها من البدن ومن اجل فعلهم المخالف
للناموس لانهم [3]لاله يقال له يسوع دانوا وصلبوا حتى ان من
20 خطيتهم اظلم العالم كله وكاد ان يصير الى الهلاك ⁘ فشا ان
تجمع عساكر وصير الى هناك وضع عليهم الشى وبهذه القضية
تبيدهم وتستعبدهم فى كل البلدان وتنفيهم من بيت المقدس ⁘ فلما
بلغت هذه القضية الى بلاد المشرق سمع واطاع لوقيانوس بحروف لامر

[1] These are Syriac words. [2] Sic in Cod.
[3] Cod. لا اله

وعند ما تكلم بهذا القيصر وسمى باسم يسوع كل جميع اصنام الالهة
وقعت وانكسرت وصارت مثل التراب والغبار فى ذلك الموضع الذى كان
فيه القيصر قاعد مع جميع جلساه وانه الجمع الذى كان واقف حول
قيصر فزعوا وارتعدوا ومضى كل واحد منهم الى بيته بفزع شديد
متعجبين مما كان وان قيصر امر ان يستوثق من بيلاطس الى الغد 5
حتى يتعرف امر ايسوع بفحص. وللغد قعد القيصر مع جميع جلساه
واتوا بيلاطس ثم ابتدا يسايله قايلا اخبرنى بالحق يا [1]رشيع انك [1]برشع page 14 Tisch. p. 452
فعلك الذى استجريت به على يسوع فقد ظهر شر فعلك لان بسببه
سقطت الالهة فاخبرنى من هو هذا المصلوب الذى اسمه اهلك
الالهة اجاب بيلاطس وقال التذكرة التى رفعت اليك فيه هى حق 10
فانا قد قنعت من الفعال الذى فعل انه هو اكبر من كل الالهة
التى نعبد فقال له قيصر فلماذا انت تفعل مثل هذا على يسوع
وانت لم تجهله لو لا انك اردت السو بملكى اجاب بيلاطس وقال
من اجل خطية اليهود مخالفى الناموس فعلت هذا وان قيصر page 15
غضب وصنع مشورة مع جلساه وامر ان تكتب على اليهود قضية 15
هكذا الى لوقيانوس المتقدم فى بلدة المشرق افزع من اجل الجرة Tisch. p. 453
التى كانت فى هذا الزمان فى اليهود المخالفين الساكنين فى
بيت المقدس وما حولها من المدن ومن اجل افعالهم المخالفة
للناموس انهم دانوا وصلبوا لاله يقال له ايسوع حتى ان من خطيتهم
اظلم العالم كله وكاد ان يصير الى الهلاك فانا اريد ان تجمع 20
عساكر وتصير الى ثم وتضع عليهم الشى وبهذه القضية تبيدهم
وتستعبدهم فى كل البلاد وتنفيهم من بيت المقدس فلما بلغت هذه page 16
الرسالة القضية الى بلاد المشرق وسمع لوقيانوس واطاع بحرف لامر

[1] These are Syriac words.

الذين قاموا كثيرة كثيرة يمشون ⁘ وانه سلب الجحيم وظهر
للنسوة وقال [1]لهم [1]قولوا لتلاميذى يقدمونى الى الجليل ⁘
لان هناك يرونى ⁘ وكل تلك الليلة لم يزل النور ظاهر ⁘ page 5
وكثيرين من اليهود ماتوا فى هوتة تلك الارض وابتلعوا حتى ان
5 كثيرين لم يجدوا للغد ممن فعل بيسوع ما فعل: وان كل
مجامع اليهود فى اورشليم فروا ولم يظهر منهم احدا فلما رايت هذه Tisch. r. a. p. 442
الاشيا المفزعة وبهتت نفسى رفعت الى قوتك وفسرت لك جميع ما r. b. p. 449
فعلوا اليهود بيسوع وبعثت الى ملكك ❀ فلما وصلت هذه الرسالة Paradosis Pilati
الى قيصر وقريت بحضرة الكل صاروا مبهوتين عند ما [2]سمعوا ان
10 بخطية بلاطس كانت الزلزلة والظلمة على جميع المسكونة ⁘
وان قيصر امتلا غيظا ووجه فرسان لياتوه بلاطس فى وثاق فلما
اتوا به الى مدينة رومية وسمع قيصر ان بلاطس قد قدم: جلس Tisch. p. 450
فى موضع هيكل الالهة مع جميع اشرافه وكل روساه وامر ان يقدم
بلاطس ويوقف قدامه فقال له قيصر لماذا استجريت على مثل هذه
15 الامور الكافرة ⁘ وانت قد رايت فى هذا الرجل هذه العلامات
واستجريت على هذا الفعل السو واهلكت كل العالم بخطيتك ⁘
اجاب بلاطس قايلا يا لقيصر ضابط الكل انا برى من هذا كله وانما
سبب هذا: ملة اليهود فقال قيصر ومن هولا قال بلاطس هم
هرودس. وارشيلاوس. وفلبس. وانس. وقيافا. وكل مجمع اليهود ⁘
20 فقال قيصر ولماذا اتبعت ارادة هوليك ⁘ قال بلاطس لانها امة شغبة
وما تخضع لقوتك. قال قيصر فكان ينبغى لك عند ما اسلموه
اليك ان تستوثق منه وتوجه به الي ولا تطيعهم وتصلب رجل صديق Tisch. p. 451
الذى قد فعل مثل هذه الايات الصالحة الذى وصفتهم فى كتابك
وانك عند ما اردت صلبه كتبت فى لوح هذا يسوع ملك اليهود

[1] Sic in Cod. [2] Cod. سمعوان

الذين قاموا كثيرة كثيرة يمشون وانه سلب الجحيم موتاه وظهر
للنسوة وقال [1]لهم [1]قولوا للتلاميذ ان يتقدمونی الی الجليل
لانهم ثمة سايرونی وكل تلك الليلة لم يزل الضو ظاهرا page 10
وكثيرين من اليهود ماتوا فی هوتة تلك الارض وابتلعوا حتى ان
5 كثيرين لم يجدوا للغد ممن فعل بيسوع ما فعل وان مجامع
اليهود فی اورشليم فروا ولم يظهر منهم احدا فلما رايت هذه الاشيا Tisch. r. a. p. 442
المفزعة وبهتت نفسی رفعت الی قوتك وفسرت لك جميع ما فعلوا r. b. p. 449
اليهود بيسوع وبعثت الی ملكك ❀ ولما وصلت هذه الرسالة الى Paradosis Pilati
القيصر وقريت بحضرة الناس كلهم صاروا مبهوتين عند ما سمعوا
10 بخطيه بيلاطس كانت الزلزلة والظلمة على جميع المسكونة وان page 11
القيصر امتلا غضبا وبعث فرسان لياتوا بيلاطس فی وثاق فلما
اتوا به الی مدينة رومية وسمع قيصر بان بيلاطس قد قدم قعد Tisch. p. 450
فی موضع قوته وامر ان يقدم بيلاطس ويوقف قدامه فلما اوقفوه
قدامه قال له قيصر لماذا استجريت على مثل هذه الامور الكافرة
15 وانت قد رايت فی هذا الرجل هذه العلامات الشريفة ثم استجريت
على هذا الفعل السو واهلكت كل العالم وان بيلاطس اجاب قايل
يا القيصر ضابط الكل انا بری من هذا كله وانما علة هذا ملة page 12
اليهود فقال قيصر ومن هم هولا اجاب بيلاطس وقال هم هيرودس
وارشيلاوس وفيلبس وانس وقيافا وكل مجمع اليهود ⁘ فقال قيصر ولما
20 تحققت ارادة مشبه اوليك اجاب بيلاطس وقال انها ايه السيد امة
مشغبة وليس تخضع لقوتك قال قيصر فكان ينبغی لك عند ما اسلموه
اليك ان تستوثق منه وتبعث به الي ولا تطيعهم وتصلب رجل صديق Tisch. p. 451
الذی مثل هذه الايات الصالحة قد فعل الذی اخبرت انت فی
قصتك انك عند ما اردت صلبه كتبت فی لوح هذا يسوع ملك اليهود: page 13

[1] Sic in Cod.

الارض وصير طين ولطخ موضع عينيه وخلق له عينين يبصر بهما
وهذا الذى ذكرته جديدا فى عقلى اخبرت به وفى السبت كان
يعمل يسوع اعاجيب افضل من هذه حتى انى قد فهمت من
عجايبه اكثر مما فعلت الهتنا التى نعبدها ⁘ لهذا [1]هرودس وارشيلاوس page 4
5 وفلبس وانس وقيافا مع جميع الشعب. شعب كثير اسلموه الي لكيما
يهلكوه ⁘ فلما حركوا علي الشعب شعب كثير امرت ان يصلب
بعد ما ضربته بالسياط ولم اجد عليه علة فعل [2]سوا ⁘ فلما صلب
صارت ظلمة على الدنيا كلها واظلمت الشمس نصف النهار والكواكب
لم تظهر شعاعا والقمر انكسف وصار نوره مثل الدم وكذلك ستر Tisch. r. b. p. 447
10 هيكل اليهود انشق ومن شدة الزلزلة تشققت الصخور وظهروا فى ذلك Tisch. r. a. p. 440
الفزع الموتى وقاموا كما شهدوا اليهود انهم نظروا الى ابرهيم واسحق
ويعقوب الابا وموسى وايوب [2]الذى ماتوا كما قالوا هوليك من الفين
سنة وخمسماية سنة ⁘ وانا ايضا راينا كثيرين ظهروا فى الاجساد
وناحوا نوح كثير لما صنع بيسوع من الفعل القضيع ⁘ وهلاك امة
15 اليهود وناموسهم ⁘ ولم يهدا الخوف من ستة ساعات يوم الجمعة
الى عشية السبت وعشية يوم [3]السبت صباح الاحد صرخ صوت من
السما واضت السما اكثر من كل الايام سبعة اضعاف ثلثة ساعات
من الليل وظهرت الشمس مضية فى كل السما وكمثل برق الشتا
كذلك ظهروا رجال عظما بلباس بهى وتسبحة عظيمة وهم كثرة لا Tisch. r. a. p. 441
20 يحصون صايحين وكانت اصواتهم عالية مثل الرعد العظيم قايلين
الاله الذى صلب قد قام اصعد وامر الجحيم يا بها المستعبدين
فى اسافل الارض وانشقت الارض حتى لم [2]يكون لها ثبات وكذلك Tisch. r. b. p. 448
ظهرت [2]امياه الغمق مع صراخ [2]الذى كانوا فى السما ⁘ وكانوا الموتى

[1] Cod. هروس [2] Sic in Cod.
[3] Cod. الشبت

الارض وجعل طين ولطخ موضع عينيه وخلق له عينين يبصر بهما
وارسله الى ما سلوان يغتسل به وفى السبت كان ايسوع يعمل (page 7)
اعاجيب افضل من هذه حتى بانى قد فهمت من عجايبه
اكثر ما فعلت الهتنا التى نعبدها فلهذا هيرودس وارشلاوس وفيلبس
وانيس وقيافا مع جميع الشعب اسلموه الي لكيما يهلكوه فعند 5
ما حركوا علي الشعب شغب كثير امرت ان يصلب بعد ان
ضربته بالسياط ولم اصب عليه علة فعال سوًا فلما صلب صارت
ظلمة على الدنيا كلها واظلمت الشمس نصف النهار والكواكب
لم تظهر شعاعها والقمر انكشف وصار ضوه مثل الدم وكذلك ستر (Tisch. r. b. p. 447)
هيكل اليهود انشق ومن شدة الزلزلة انشققت الصخور وظهروا الموتى 10 (page 8)
فى ذلك الفزع وقاموا كما شهدوا اليهود انهم نظروا الى ابرهيم واسحق (Tisch. r. a. p. 440)
ويعقوب الابا وموسى وايوب الذين ماتوا كما قالوا اوليك من الفين
سنة وخمس ماية سنة وانا ايضا راينا كثيرين ظهروا فى الاجساد
وناحوا نوحا كثير لما صنع بيسوع من الفعل [1]القطيع وهلاك امة
اليهود وناموسهم ولم يهدا الخوف من ستة ساعات يوم الجمعة 15
الى عشية السبت وعشية سبت صباح الاحد صرخ صوت من السما
واضت السما اكثر من كل الايام سبعة اضعاف فى ثلثة ساعات
من الليل وظهرت الشمس مضية فى كل السما وكمثل برق الشتا (page 9)
كذلك ظهروا رجال عظما بلباس بهى وتسبحة عظيمة وهم كثير لا (Tisch. r. a. p. 441)
تحصوا صالحين وكانت اصواتهم عاليات مثل الرعد العظيم الاله 20
الذى صلب قد قام اصعد وامر الجحيم يا ايه المستعبدين فى
اسفل الارض وانشقت الارض حتى انه لم يكن لها ثبات وهكذا (Tisch. r. b. p. 448)
ظهرت [1]امياه الغمق مع صياح الذين كانوا فى السما وكانوا الموتى

[1] Sic in Cod.

Tisch. r. a. p. 436 r. b. p. 444

ان اخبرك وانا مرتعد ايه القوى لان فى هذا البلد الذى ادبره فى
بعض مدنه مدينة يقال لها اورشليم فيها خلق من اليهود وانهم
اسلموا الي رجلا يقال له يسوع قايلين عليه ذنوب كثيرة ما لم يقدروا
يثبتوها عليه وبعض ما كانوا يوجبوه عليه انه كان يبطل حفظ السبت
5 وكان يفعل [1]شفا كثير واعمال صالحة وذلك انه كان يصير العمى
يبصرون: والمقعدين يمشون واقام موتى ⁘ ومخلعين ابرا الذين لم
[2]يكون لهم اصلا قوة جسد ولا عروق ثابتة الا صوت فقط ومفاصل ⁘

page 3 Tisch. r. a. p. 437

فوهب لهم قوة يمشون ويجرون. وبكلمة فقط كان يشفى الامراض.
والذى هو اقوى من هذا واعجب انه احيا ميت له اربعة ايام نادى
10 به من. الموتى وقد نتر من القيح والدود: موضوع فى القبر فامره
ان يجرى وليس فيه شى من اثارات الموت. لكن كمثل ختن من

Tisch. r. b. p. 445

حجلته كذلك خرج من القبر [2]مملوا روح طيب وبالحقيقة *[2]مخابين
كان ماواهم فى البرارى وياكلون لحومهم. ويترددون مع السباع
والدبابات صيرهم اعفا وحكما وعقلا والارواح النجسة التى تقاتلهم

Tisch. r. a. p. 438

15 وهى فيهم مهلكة لهم رمى بهم الى غمق البحر وايضا رجل اخر
كانت يده يابسة ونصف بدنه ايضا يابس بكلمته اشفاه واصرفه
صحيحا ⁘ ومرة ايضا كانت تنزف الدم سنين عدة حتى ان عروقها
ومفاصلها انحللت من نزيف الدم حتى انها ليس كانت تحمل
جسد انسى بل كانت تشبه الموتى [2]الذى ليس لهم صوت وما قدر
20 احد من الاطبا الذين فى البلدان على بروها لان ما كان بقى

Tisch. r. b. p. 446

فيها رجا حياة منها ويسوع جايز اخذت قوة وامسكت بطرف ثوبه

Tisch. r. a. p. 439

بين الخلق ومن ساعتها انقوت وبرت وذهبت تجرى الى مدينتها
بانيا من [3]كفرنحوم. وكان ذلك منها مسيرة ستة ايام. وايضا رجل
اخر ولد اعمى من بطن امه. لم [2]يكون عينين اصلا فبسق على

[1] Cod. سفا [2] Sic in Cod. [3] Cod. كفرتنحوم * See note.

ان اخبرك وانا مرتعد ايه القوى ان فى هذه البلدة التى ادبرها فى (Tisch. r. a. p. 436)
بعض مدنها مدينة يقال لها اورشليم فيها جماعات لليهود وهم (r. b. p. 444)
اسلموا الي رجلا يقال له يسوع قايلين عليه ذنوب كثيرة وما لم يقدروا (page 4)
ان يثبتوها عليه وبعض ما كانوا يوجبوه عليه انه كان يبطل حفظ
السبت وكان يفعل شفاء كثير واعمال صالحة وذلك انه كان يصير 5
العمى يبصرون والمقعدين يمشون وموتى اقام ومخلعين ابرا الذين
لم يكن لهم اصلا قوة جسد ولا عروق ثابتة الا صوت ومفاصل فقط
فوهب لهم قوة ان يمشون ويجرون وبكلمة واحدة كان يشفى (Tisch. r. a. p. 437)
الامراض فالذى هو اقوى من هذا واعجب انه اقام ميت له اربعة ايام
فى القبر دعاه من الموتى وقد نتر من القيح والدود فى القبر فامره ان 10
يجرى فجرى وليس فيه شي من اثارات الموت ولكن كمثل ختن من (page 5, Tisch. r. b. p. 445)
حجلتة هكذا اُخرج من القبر ممتلى روح طيب وبالحقيقة *[1]مخابين
كان مساكنهم فى البرارى وياكلون لحومهم ويترددون مع السباع
والدبابات صيرهم اعفا وعقلا وحكما والارواح النجسة التى كانت
تقاتلهم وهى فيهم مهلكة لهم رمى بها الى عمق البحر وايضا رجل 15 (Tisch. r. a. p. 438)
اخر كانت يده يابسة ونصف جسده ايضا كان قد يبس بكلمته اشفاه
وخلاه صحيحا وامراة ايضا تنزف الدم وقد انحلت عروقها ومفاصلها
من نزف الدم حتى انها ليس كانت تحمل جسد انسى بل
كانت تشبه الموتى الذين ليس لهم صوت فلم يكن استطاع احد (page 6)
من الاطبا الذين فى البلدان يشفوها لانه لم يكون[1] بقى فيها رجا 20
حياة فتجرّت ويسوع جايز اخذت قوة وبين الخلق امسكت بطرف (Tisch. r. b. p. 446)
ثوبه ومن ساعتها انقوت وبريت وبدت تجرى الى مدينتها بانياس (Tisch. r. a. p. 439)
من كفرنحوم وكان ذلك منها غير قريب مسيرة ستة ايام وايضا رجل
اخر ولد اعمى من بطن امه ولم يكن له عينين اصلا فبزق على

[1] Sic in Cod. * See note.

ANAPHORA PILATI. B.

بسم الاب والابن وروح القدس اله واحد هذه تذكرة ما فعل
بسيدنا يسوع المسيح على عهد بلاطس البنطى والى اليهود فى
سنة ثمانية عشر من ملك طباريوس قيصر ملك الروم ⁘ فى تسعة
اعشر سنة من ابتدا ملك هرودس ملك اليهود فى خمسة وعشرين
5 يوما خلت من ادار ⁘ فى ولاية روفوا وروبيلينوس فى سنة اربعة
من ولايتهما: على عهد يوسيوس بن قيافاريس كهنة اليهود وكلما
كان بعد الصلب واوجاع الرب وفعال ريسا الكهنة وساير ذلك من
اليهود وكلما ابصر نقودمس صيره فى كتب عبرانية ⁘

page 2 Tischendorf, *Ev. Apoc.* r. a. p. 435

فى تلك الايام صلب يسوع بامر بلاطس البنطى وولايته على
10 فلسطين والساحل وهذه التذكرة فعلت فى بيت المقدس من اليهود
بالمسيح ورفعت الى طباريوس قيصر فى رومية ⁘ ⁘ قصة رفعها
بلاطس من اجل ربنا والاهنا يسوع المسيح الى طباريوس برومية ⁘ ⁘
فى تلك الايام عند ما صلب ربنا يسوع المسيح بامر بلاطس البنطى
المتروس بفلسطين والساحل كانت هذه التذكرة بما فعلوه اليهود

Tisch. r. b. p. 443

15 بالرب ⁘ ان بلاطس رفع الى قيصر برومية كتاب فيه هكذا الى القوى
المكرم المهاب طباريوس قيصر ⁘ من بلاطس من المشرق التعاطيت

ANAPHORA PILATI. A.

هذه تذكرة ما فعل بربنا يسوع المسيح على عهد بيلاطس
البنطى والى اليهود فى سنة ثمانية عشر من ملك طباريوس القيصر
ملك الروم فى تسعة عشر سنة من بداة ملك هيرودس بن هيرودس
page 2 ملك اليهود فى خمسة وعشرين يوما خلت من ادار فى ولاية روفوا
وفى سنة اربعة من ولايتهم على عهد يوسيوس بن قيافاريس كهنة 5
اليهود وكل ما كان بعد الصليب ومصايب الرب وفعال روس الكهنة
وساير ذلك من اليهود جميع ما ابصر نقوديمس كتبه بالعبرانية

Tischendorf, *Ev. Apoc.* r. a. p. 435

فى تلك الايام صلب ايسوع بامر بيلاطس فى ولايته على
فلسطين والساحل وهذه التذكرة فعلت فى بيت المقدس من اليهود
بالمسيح ورفعت الى طباريوس القيصر فى رومية قصة رفعها 10
page 3 بيلاطس بسبب ربنا والاهنا يسوع المسيح الى طباريوس القيصر برومية
فى تلك الايام عند ما صلب ربنا يسوع المسيح بامر بيلاطس البنطى
المتروس بفلسطين والساحل كانت هذه التذكرة بما فعلوا اليهود

Tisch. r. b. p. 443

بالرب ان بيلاطس رفع الى قيصر برومية كتاب فيه هكذا الى القوى
المكرم المهاب طباريوس القيصر من بيلاطس من المشرق التعاطيت 15

تذكرة ما فعل بربنا يسوع المسيح على عهد بلاطس البنطى

من نسختان قديمتان موجودتان فى دير طور سينا

الاولى منهن مكتوبة فى سنة ١٨٣ من سنين العرب

الاخرى فى سنة لا نعرفها

ANAPHORA PILATI. From No. 508.

(From a photograph by A. S. Lewis.)

To face first page of Arabic

ܪܒܬܐ. ܘܒܚܕܘܬܐ ܕܠܒܗ. ܐܫܬܠܡܬ ܢܦܫܗ̇ ܠܡܪܗ̇.
ܘܐܬܩܒܪܬ ܗܘܬ ܥܡ ܒܥܠܗ̇. ܘܫܡܫܘ ܗܘܘ ܐܝܠܝܢ ܕܗܝܡ̈ܢܘ
ܒܡܙܡܘܪܬܐ ܓܠܝܬܐ. ܘܐܫܬܘܕܝܘ ܗܘܘ ܠܦܪܘܫܐ ܕܐܠܗܐ.
ܘܡܚ̈ܝܢ ܣܠܩ ܫ̈ܠܝܚܐ ܕܬܘܒܬܗܘܢ ܘܢܐܒܝܢ. ܩ̈ܠܬܗܘܢ
5 ܫܘܪܐ ܬܘܕܝܬܐ ܠܗ ܐܡܝܢ ܘܐܡܝܢ.

Then follows in the MS. the apocryphal correspondence of Herod and Pilate, which has already been published by Dr Wright in 'Contributions to the Apocryphal Literature of the New Testament.' Williams and Norgate, 1865.

ܘܬܒܥܘܢܝ. ܐܠܐ ܐܬܬܥܝܪܢܝ ܠܝ ܘܠܐܡܬܟ ܦܝܠܛܘܣ.
ܠܗܕܐ ܕܥܢܝܢܐ ܚܙܝ ܒܐܝܠܝܐ ܒܚܙܘܐ ܗܘܐ. ܘܡܥܒܕܬܐ
ܗܕܐ ܡܬܝܪܬܐ ܕܚܙܘܬܐ. ܗܕܐ ܕܢܓܕܬ ܒܢܒܝܘܬܐ
ܒܗ ܐܬܒܢܬ ܕܬܬܓܠܠ ܠܐ ܬܬܕܟܪ ܠܗ ܡܪܝ ܣܦܩܬܐ ܗܕܐ
5 ܘܬܬܒܥܝܘ ܒܐܝܕܝ: ܐܠܐ ܫܪܝ ܘܫܒܘܩ ܠܗ ܢܩܒܠ
ܘܫܬܠܡܘܢ. ܘܡܠܟܐ ܕܝܗܘܕܝܐ ܐܘܫܥܢ ܘܚܒܫܘܗܝ ܢܬܦܢܐ
ܒܡܠܬܗܘܢ. ܘܗܐ ܫܡܥ ܗܘܐ ܦܝܠܛܘܣ ܠܘܬܗ. ܗܘܐ
ܘܠܐ ܐܝܟܐ ܠܘܬܗ ܡܢ ܫܡܝܐ ܕܐܬܚܙܝ ܚܙܘܐ ܠܝ ܠܘܩܒܠܐ
ܒܬܪܥܐ ܕܥܠ ܐܪܥܐ. ܘܟܠܗܘܢ ܫܪܒܬܐ ܕܒܢܝܢܫܐ. ܡܛܠ
10 ܕܒܢܝܬܘܗܝ ܘܒܐܝܕܝܟ ܫܡܥ ܘܐܫܬܠܠ ܠܟܠܗܘܢ ܕܥܬܝܕ
ܒܢܝܢܫܐ ܡܛܠܬܟ. ܘܐܢܬ ܗܟܝܠ. ܬܗܘܐ ܠܟ ܫܘܕܥܐ
ܒܗܢ ܡܐܬܝܬܐ ܕܠܟ ܕܬܬܐܡܢ. ܡܢܐ ܕܐܬܪܐ ܐܝܟܐ
ܐܝܟ ܠܬܫܒܘܚܬܐ ܫܪܒܬܐ ܕܝܫܪܐܝܠ. ܘܠܐܠܗܐ ܕܝܠܗ
ܐܝܟܢܐ ܒܗ ܘܗܝܡܢܘ ܒܥܡܐ ܡܢܟܝܐ. ܘܗܐ ܕܝܢ ܗܘܐ
15 ܘܠܐ ܐܝܟܐ ܠܘܬܗ ܘܐܫܬܠܠ[1] ܒܥܡܐ. ܒܬܪܟ ܗܘܐ
ܘܗܐ ܒܘܪܟܐ ܒܠ ܐܪܥܐ ܘܐܡܪ ܠܦܝܠܛܘܣ. ܗܘܝܐ
ܦܘܩ ܘܫܩܘܠ ܡܚܕܐ ܕܐܬܦܩܕ ܠܟ ܡܢ ܡܪܝ. ܘܗܐ ܦܩܕ
ܡܦܝܠܛܘܣ ܘܢܣܒܐ ܒܣܦܪܐ ܘܟܬܒ ܫܡܗ ܕܦܝܠܛܘܣ.
ܗܝܕܝܢ ܢܦܩܬ ܗܘܐ ܡܠܐܟܐ ܕܐܠܗܐ ܡܢ ܫܡܝܐ. ܘܗܘ
20 ܡܚܐ ܩܕܠܗ ܕܦܝܠܛܘܣ. ܦܪܘܩܠܐ ܕܝܢ ܐܢܬܬܗ ܡܚܙܝܐ
ܗܘܬ ܘܫܪܝܐ ܒܗ. ܘܟܕ ܚܙܬ ܗܘܬ ܕܝܢ ܠܡܠܐܟܐ
ܕܐܠܗܐ ܕܢܦܠ ܩܕܠܗ ܕܒܥܠܗ. ܗܝܕܝܢ ܐܬܒܛܠܬ ܚܕܘܬܐ

Tisch. p. 455

[1] Cod. ܐܫܬܠܠ

ܦܘܩܕܢܐ ܟܕ ܐܙܠ ܗܘܐ ܘܡܦܩ ܠܕܘܟܬܐ ܕܟܢ ܟܬܝܒ
ܗܘܐ ܕܢܬܩܛܠ[1] ܡܢ ܡܪܢ: ܐܝܟ ܗܘܐ ܠܩܘܣܛܘܢܪܐ ܗܕ
ܐܡܪ. ܡܫܝܚܐ ܐܢܐ ܠܝ ܐܚܝ ܡܛܠ ܫܘܒܚܗ ܕܡܪܢ
ܝܫܘܥ ܡܫܝܚܐ. ܕܬܬܕܟܪ ܥܠ ܥܠܡ ܕܐܝܟܠܐ ܘܐܬܒܥܐ
5 ܠܗܘ ܕܗܫܐ ܡܛܠܠܬܗ ܡܘܬܠ ܐܢܐ ܡܫܡܥ ܒܢܫܐ ܗܢܐ
ܕܡܘܬܐ ܟܕ ܫܡܥܐ ܗܢܐ ܣܪܘܚܐ. ܘܟܕ ܗܟܢ ܫܠܡ
ܐܡܪ ܗܘܐ ܦܝܠܛܘܣ. ܐܬܦܣ ܠܗ ܠܗܘܡܠ ܡܕܝܢܬܐ.
ܘܫܐܡ ܒܩܘܛܠܐ ܡܢܢ ܡܪܗ ܘܢܦܩ ܗܘܐ ܕܢܦܫ ܠܡܪܗ
ܝܫܘܥ ܡܫܝܚܐ. ܒܟܐܒܐ ܡܢܝ ܐܠܗܐ ܕܟܠ ܥܠ ܡܪܢ
10 ܝܫܘܥ ܡܫܝܚܐ ܕܐܬܬܐ ܠܦܘܩܕܢ ܡܛܠ ܡܪܢ ܒܡܘܬܗ
ܕܟܕܡܝܢ ܟܕܢܐ ܗܢܐ. ܘܩܪܢ ܡܪܢ ܘܫܡܥܘ ܠܗ ܥܠ
ܕܩܪܒܬ ܘܣܠܩܬ ܘܕܡܝܢ ܠܐ ܝܕܥ ܗܘܝܬ ܡܕܝܢܐ ܗܦܟ
ܗܘܝܬ. ܘܠܐ ܡܪܢ ܬܫܒܘܩ ܠܝ ܣܟܠܘܬܐ ܘܬܘܩܕܝܢ ܒܗܢ
ܒܚܛܐ ܦܘܪܫ ܕܡܕܝܢܐ. ܡܛܠ ܕܐܢܐ ܠܐ ܝܕܥ ܗܘܝܬ
15 ܕܐܦܠܘܛ ܟܕܡܝܢ ܫܡܥܬܐ ܐܡܪܝܢ. ܘܟܠ ܗܘ ܥܠ ܗܕܐ
ܥܡܠܬ ܗܘܝܬ ܡܫܬܐ ܘܐܬܒܬܠܬ ܐܡܪܝܢ. ܘܐܬܦܪܫܬ ܕܐܢܐ
ܡܫܝܫܐ ܐܝܟܐ ܡܢ ܕܟܠܗ ܕܗܘܢܐ ܘܕܝܘܡܐ. ܘܟܕ ܗܕܐ
ܦܬܪܬ ܗܘܝܬ. ܗܘܝܢ ܡܩܛܠ ܗܘܘ ܥܠ ܒܐܘܦܝܣܛܝܣ ܒܚܝܠܐ
ܣܦܪܐ ܕܡܕܝܢܐ. ܘܐܢܬ ܡܪܢ ܢܓܕ ܐܢܬ ܕܟܡ ܕܣܠܩܬܗ
20 ܕܩܡܢ ܐܪܥܬܐ ܗܘܝܬ ܒܐܬܪܘܗܝ. ܘܐܢܬ ܡܪܢ ܘܐܠܗܝ
ܢܓܕ ܗܘܝܬ. ܕܐܦܢ ܠܐ ܝܕܥ ܐܢܐ: ܡܢܐ ܦܓܪ ܐܢܐ
ܚܛܝܬ ܗܕܐ. ܠܐ ܡܪܢ ܬܫܒܘܩ ܠܝ ܣܟܠܘܬܐ ܗܕܐ

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[1] Cod. ܕܢܬܩܠ

ܘܠܗ ܠܥܠܡܐ: ܐܠܐ ܡܫܝܚܐ ܕܡܫܡܠ ܐܢܬ ܠܦܘܪܩܢܐ
ܗܢܐ ܕܡܢ ܐܫܬܕܪ ܠܘܬܟ: ܗܘܝܬ ܒܟܐ ܘܡܒܥܐ ܠܟ
ܫܠܝܘܬܐ ܕܪ̈ܘܡܝܐ. ܘܕܒܪ ܐܢܘܢ ܘܐܠ ܠܐܘܪܫܠܡ.
ܘܒܬܪ ܬܡܢ ܥܒܕܐ ܕܐܟܪܐ. ܐܝܟ ܕܡܢ ܦܪܘܣܦܘܠܝܛܐ
5 ܕܡܠܝ. ܟܕ [1]ܙܪܘܬܘ ܘܡܒܕܪ ܐܢܬ ܠܗܘܢ ܒܟܠܗܘܢ ܒܥ̈ܡܡܐ
ܠܒܢܘܬܐ ܠܟܠ ܐܝܠܝܢ ܕܐܬܬܘܝܘܢ ܡܢ ܚܛܗܐ ܕܡ̈ܘܬܐ.
ܕܚܘܒ ܘܒܬܪ ܠܥܪܒܬܐ ܕܫܠܡܘܢ. ܟܕ ܡܫܝܚܐ ܐܢܬ
ܕܫܠܝܬܐ ܒܟܠܗܝܢ ܫܪ̈ܒܬܐ ܕܠܐ ܗܘܘ[2] ܡܫܒܚܝܢ ܘܗܕ̈ܪܝܢ
ܘܗܒܪ̈ܢܐ ܕܐܝܟ ܗܢܐ ܒܐܒܗܬܐ ܘܒܫܒܚܬܐ ܕܪܘܚܡܗܘܢ.
10 ܟܕ ܦܘܩܕܢܐ ܗܢܐ ܢܦܩ ܗܘܐ ܘܡܛܠ ܠܐܘܦܪܟܝܐ
ܕܡܕܝܢܬܐ ܘܐܬܬܣܝܡ ܒܐܝܕܗܘܢ ܕܠܘܩܝܢܐ ܐܚܝܕ ܫܘܠܛܢܐ
ܕܐܬܪܐ ܟܠܗ ܕܡܕܝܢܬܐ ܒܕܫܠܬܐ [1]ܗܘܟܠܬܐ ܕܡܛܠ ܦܘܩܕܢܐ
ܐܫܬܘܕܝܘ ܗܘܐ. ܥܒܕ ܗܘܐ ܐܢܘܢ ܕܝܢ ܠܝܗܘ̈ܕܝܐ
ܒܕܫܠܬܗܘܢ ܡܪܕܘܬܐ ܐܝܟ ܕܗܘܘ. ܠܗܠܝܢ ܕܝܢ ܝܗܘ̈ܕܝܐ
15 ܕܐܫܬܪܝ ܗܘܘ ܒܗ̇ ܒܐܪܥܐ ܕܬܪ̈ܥܐ ܠܒܢ̈ܝܢܫܐ ܥܒܕ
ܐܢܘܢ ܗܘܝ ܗܕܐ ܐܚܝܕܬ ܘܐܬܬ ܒܝܕܐ ܠܢܘܡܘܣܐ
ܕܡܘܫܐ. ܘܟܕ ܗܠܝܢ [3]ܐܬܗܦܟܝܢ ܗܘܘ ܡܢ ܠܡܘܫܗ.
ܘܐܬܬܒܪ ܗܘ̈ܝ ܦܓܪ̈ܝܗܘܢ ܡܠܟܐ ܒܡܥ̈ܒܪ ܗܘ̈ܝ ܠܗ.
ܬܘܒ ܦܩܕ ܗܘܐ ܦܓܪ̈ܝܗܘܢ ܡܛܠ ܦܠܐܛܘܣ. ܕܢܐܬܐ
20 ܠܡܩܡܗ̇. ܘܟܕ ܗܘܐ ܒܠܗܘܢ ܫܘܠܐ. ܘܦܩܕ ܠܗ
ܡܢ ܦܦܘܠܛܪ̈ܐ ܕܢܐܬܐ ܗܘܐ ܪܗܛ ܕܦܠܐܛܘܣ. ܗܘ ܕܝܢ

Tisch. p. 454

[1] Sic in Cod. [2] Cod. ܗܘ [3] Cod. ܐܬܗܦܟܘ

ܕܗܘܟ ܠܟ ܘܡܚܘܬ ܡܢ [1]ܗܠܝܢ ܐܠܗ̈ܐ ܕܣܝܡ ܩܕ̈ܡܝܗܘܢ
ܠܗܘܢ. ܘܒܟܐ ܩܣܪ ܘܐܡܪ ܠܗ. ܘܡܛܠ ܡܒܟܐ ܗܒܠ
ܗܘ̈ܕܝܐ ܕܕܐܡܝܢ ܗܠܝܢ ܕܥܒܕܬ ܠܝ ܗܒܪܬ ܠܗܬܘܢ. ܟܕ
ܠܐ ܝܕܥ ܗܘܝܬ ܕܡܕܡ ܕܟܝܫ ܗܒܝܪ ܠܗ. ܠܗܘܒܠ
5 ܡܠܟܘܬܟ. ܘܒܟܐ ܗܘܐ ܦܝܠܐܛܘܣ ܘܐܡܪ ܠܗ. ܡܛܠ
ܒܡܪܬܘܬܟ ܘܚܙܝܢܐ ܕܐܘܣܝܡܘ ܥܠ ܕܠܐ ܒܢܕܘܐ:
ܗܠܝܢ ܕܐܬܬܚܡܘ ܢܕ̈ܘܐ ܗܘܕܐ ܗܒܪܬ ܠܗܬܘܢ. ܗܕܝܢ
ܐܬܡܠܠ ܗܘܐ ܫܡܥܬܐ ܪܒܬܐ ܦܛܪܘܣܘ ܗܘܪ. ܘܗܠܡ
ܗܘܐ ܪܘܓܙܗ ܐܝܟ ܬܢܢܐ ܕܡܢ ܐܬܘܢܐ. ܘܐܬܡܠܝܢ ܗܘܐ

page 6

10 ܡܫܪܗܒܐܝܬ ܡܢ ܚܡܬܗ ܣܓܝܬܗ. ܗܕܝܢ ܦܩܕ ܕܢܬܬܒܥ
ܒܪ ܕܝܢܐ ܠܗܘܒܠ ܢܕ̈ܘܐ ܗܘܢܐ. ܠܠܘܣܝܘܣ ܪܫܐ
ܘܫܠܝܛܐ ܕܐܬܪܐ ܕܡܕܢܚܐ. ܐܝܟ ܫܘܠܛܢܐ ܕܐܦܪܟܐ
ܕܠܗ ܫܠܡ. ܡܛܠ ܚܕ ܕܠܐ ܢܗܘܐ ܐܬܦܪܥ ܒܕܝܢܐ

Tisch. p. 453

ܕܢܡܘܣܐ. ܒܡܪܚܘܬܐ ܕܐܬܗܦܟܬ ܡܢ ܐܢܫܐ ܒܡܪܘܬܗ
15 ܕܐܘܪܫܠܡ ܘܡܢ ܡܕܝܢܬܐ ܕܣܘܪܝܐ ܕܐܬܬܚܡܘ ܢܕ̈ܘܐ
ܚܬ̈ܝܪܐ ܥܠ ܢܡܘܣܐ. ܗܠܝܢ ܕܡܣܪܘ ܠܡܪܢܐ ܡܫܝܚܐ
ܘܡܪܝܐ: ܠܚܕ ܐܠܗܐ ܕܡܬܩܪܐ ܒܪܐ. ܒܐܝܕܝ ܦܝܠܐܛܘܣ
ܒܐܢܢܘܢ ܕܐܘܣܝܡܘ ܥܠܝܗܘܢ: ܘܐܬܥܢܫܘ ܘܡܝܬܘ
ܒܐܦܠܐܛܘܣ ܘܚܙܝܢܐ ܪܐܒܐ ܘܠܚܡܗܘܢ. ܘܐܝܟ ܕܡܢ
20 ܗܠܝܢ ܗܡܪܢܐ ܒܝ̈ܬܐ ܕܗܡܪܘ. ܟܕ ܡܠܠ ܐܟܙܢܐ ܗܢܘ
ܥܠܝܗܘܢ ܒܬ̈ܝܬܐ. ܡܢ ܫܡܥܐ ܕܗܘܐ ܥܠ ܥܠܬܗ ܐܪܒܥܐ.
ܐܪܒܥܐ ܒܬܪ ܚܕܬ ܘܡܕܝܢܬܐ ܐܬܦܬܚܘ ܘܥܩ̈ܒܐ ܐܬܦܬܚܘ
ܘܡܫܒܚܐ ܠܐ ܐܬܚܙܝ. ܘܟܕ ܡܠܠ ܠܐܟܣܢܝܐ ܫܪܝ ܗܘܐ

[1] Sic in Cod.

ܗܘܘ. ܚܕ ܐܢܫܝܢ ܠܗܘܢ ܘܒܟܬܐ: ܗܟܢܐ ܟܠ ܚܕ ܚܕ
ܡܢܗܘܢ ܩܛܠ ܗܘܐ ܠܢܦܫܗ: ܗܝ ܡܬܕܡܪܝܢ ܒܪ̈ܢܫܝܗܘܢ
ܒܗܘ ܡܕܡ ܕܗܘܐ. ܦܩܕ ܗܘܐ ܕܝܢ ܛܝܒܪܝܘܣ ܩܣܪ:
ܕܢܬܡܛܐ ܗܘܐ ܦܝܠܛܘܣ ܘܢܬܐܬܐ ܒܐܣܘܪܘܬܐ. ܗܟܢܐ
5 ܚܕ ܢܦܩ ܗܘܐ ܒܫܪܪܐ ܡܛܠ ܒܪܐ ܀ ܘܠܡܫܟܢܐ ܐܚܪܢܐ
ܐܘܒܠܘܗܝ[1] ܠܗ ܒܐܘܪܚܐ ܒܥܓܠ ܕܚܠܦܘܬܐ. ܘܟܠ ܗܘܐ
ܘܐܬܐ ܗܘܐ ܥܡ ܟܠܗ ܗܝܡܢܘܬܗ ܕܝܠܗ. ܘܦܩܕ ܗܘܐ
ܕܢܦܘܠ ܦܝܠܛܘܣ ܩܕܡܘܗܝ. ܘܟܕ ܢܦܠ ܦܝܠܛܘܣ ܘܩܡ
ܩܕܡ ܩܣܪ: ܫܪܝ ܗܘܐ ܬܘܒ ܩܣܪ ܠܡܬܒܥܐ ܠܗ
10 ܠܦܝܠܛܘܣ. ܘܗܟܢܐ ܐܡܪ ܗܘܐ ܠܗ. ܐܡܪ ܠܝ ܒܫܪܪܐ — Tisch. p. 452
ܐܘ ܪܫܝܥܐ ܒܝܫܐ: ܡܛܠ ܕܡܢ ܥܘܠܐ ܘܪܘܫܥܐ
ܕܥܒܕܬ: ܘܐܘܣܦܬ ܐܝܕܐ ܥܠ ܒܪܐ. ܐܦ ܗܫܐ
ܐܬܝܗܘ ܚܪ̈ܝܢܝ ܒܝܫ̈ܐ[2] ܘܡܚܪ̈ܒܢܐ ܐܘ̄ ܚܘܠܐ. ܗܟܢܐ
ܗܘܐ ܠܗܘܢ ܠܐܠܗ̈ܐ ܟܠܗܘܢ܂ ܘܢܦܠܘ ܡܢ ܕܘܟܝܬܗܘܢ
15 ܘܐܬܬܒܪܘ ܘܐܬܦܫܛܘ ܐܝܟ ܥܦܪܐ ܘܐܬܒܕܪܘ ܡܢ ܐܪܥܐ.
ܐܡܪ ܠܝ ܒܫܪܪܐ: ܡܢܘ ܐܝܬܘܗܝ ܗܘܐ ܓܒܪܐ ܗܘ
ܕܐܨܛܠܒ. ܡܛܠ ܕܗܐ ܫܡܗ ܒܠܚܘܕ ܐܘܒܕ ܗܘܐ
ܐܢܘܢ ܠܟܠܗܘܢ ܐܠܗ̈ܐ.. ܘܗܟܢܐ ܦܝܠܛܘܣ ܘܐܡܪ ܠܗ
ܐܘܦܘܡܢܡܛܐ ܕܝܠܗ ܒܫܪܪܐ ܡܘܕܥܝܢ ܕܒܪܗ ܗܘ
20 ܕܐܠܗܐ. ܐܦ ܐܢܐ ܓܝܪ ܐܬܦܠܛܬ ܠܝ ܡܢܗܘܢ[3]
ܕܥܒ̈ܕܘܗܝ.

[1] Cod. ܐܬܬܘܗܝ

[2] The words ܘܐܦ ܗܘܚܪ̈ܢܝܢ ܡܫ̈ܐ are added on the margin.

[3] Cod. ܡܢ ܡܢܗܘܢ

ܘܐܡܪ ܠܗ. ܘܡܢ ܐܢܘܢ ܗܠܝܢ. ܐܡܪ ܠܗ ܦܝܠܛܘܣ.
ܐܪ̈ܟܘܢܘܗܝ ܕܡܬܘܪܐ ܐܪܟܠܘܗܝ ܘܦܠܓܗܘܢ. ܘܣܐܡ
ܘܡܦܩܐ. ܘܟܠܗ ܗܘܠܟܐܐ ܕܝܗ̈ܘܕܝܐ ܀ ܗܘ ܕܝܢ ܩܠܝܒܐ
ܦܩܕ ܠܗ ܠܡܬܠܟܐܐ ܘܐܡܪ. ܡܛܠ ܐܢܐ ܝܫܘܥ ܕܟܝܢܬ
5 ܐܢܘܢ ܘܥܠܒܬ ܠܗܘܢ ܘܐܫܬܥܒܕܬ ܠܡܠܟܘܬܗܘܢ. ܒܢܝܐ
ܦܝܠܛܘܣ ܘܐܡܪ ܠܗ. ܐܢܫܐ ܒܢ̈ܝ ܐܦܠܩܣܘܣ ܘܕܠܐ
ܫܘܒܚܐ ܐܢܬܘܢ. ܒܠܗ ܒܟܐ ܕܠܗܘܢ. ܘܠܐ
ܡܫܬܒܚܝܢ ܡܢ ܠܥܘܠܡܐ ܙܪܥܐ ܕܐܒܪܗܡ ܀ ܗܝܕܝܢ
ܒܝܬ ܗܘܐ ܗܘܐ ܘܐܡܪ ܠܗ. ܘܟܕ ܐܬܠܩܘܢ ܗܘܘ
10 ܠܝ. ܡܬܬܒܝܥ ܗܘܐ ܕܬܫܬܥܒܕܘܢ ܘܬܬܕܘܪ ܒܗ: ܘܟܕ
ܐܢܫܐ ܡܢ ܩܠܝܠܐ ܕܡܠܟܘܬܝ: ܬܫܕܪܘܢ ܠܘܬܝ
ܒܗܕܘܬܐ ܪܒܬܐ: ܘܠܐ ܬܬܩܒܠ ܠܡܠܟܘܬܗܘܢ ܕܝܗ̈ܘܕܝܐ
ܘܬܬܠܒܫܘܢ. ܠܟܢܫܐ ܕܐܬܘܗܝ ܗܘܐ ܕܕܝܢܐ. ܘܕܗܠܝܢ
ܗܘܟܢܐ ܫܦܝܪܐ ܗܟܢܐ ܠܗ. ܟܕ ܐܢܐ ܐܬܚܘܝܬ
15 ܘܐܡܪܬ ܟܕ ܐܢܐ ܐܝܩܘܪܐ ܡܥܕܢܘܬܐ ܕܡܠܟܢ ܐܬܚܙܝܬ
ܠܝ ܟܕ ܐܝܬ ܗܘܐ ܕܢܣܬܠܒ. ܕܗܢܐ ܡܫܝܚܐ ܩܠܝܒܐ
ܕܝܗ̈ܘܕܝܐ ܀ ܘܟܕ ܗܟܝܢ ܗܠܝܢ ܐܡܪ ܗܘܐ. ܘܐܬܕܟܪ
ܗܘܐ ܫܡܗ ܕܡܫܝܚܐ. ܟܠܗܘܢ ܨ̈ܠܡܐ ܕܐܝܬ ܗܘܐ[1]
ܒܢܘܣܐ ܗܘ ܢܦܠܘ ܘܐܬܬܒܪܘ. ܘܗܘܝܐ ܐܬܬܡܗܘ ܐܝܟ
20 ܥܘܪܐ. ܒܕܢܚܐ ܕܝܢ ܟܠܗ ܕܢܘܗܪܐ ܗܘܐ ܗܟܝܠ ܩܕܡ ܩܣܪ.
ܒܕܝܠܬܐ ܪܒܬܐ ܘܒܐܪܬܩܬܐ ܗܘܘ ܠܗܘܢ. ܡܛܠ
ܡܫܘܠܡܬܐ ܕܨ̈ܠܡܐ. ܘܡܛܠ ܡܡܠܠܐ ܕܩ̈ܠܐ ܕܐܬܐܡܪܘ.

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Tisch. p. 451

[1] Sic in Cod.

ܕܐܫܬܕܪ ܡܢ ܦܝܠܛܘܣ. ܗܝܕܝܢ ܐܬܬܟܠ ܗܘܐ ܛܒܪܝܘܣ
ܡܛܠ ܣܥܪܬܐ ܪܒܬܐ. ܘܫܕܪ ܗܘܐ ܪܗܛܘܗܝ ܥܠ
ܦܝܠܛܘܣ. ܐܝܟ ܬܢܝܐ ܡܢ ܐܬܘܬܐ· ܘܒܪܘܓܙܐ ܪܒܐ ܕܫܡܥܬܗ
ܦܩܕ ܗܘܐ ܦܪ̈ܫܐ ܕܢܐܬܘܢܝܗܝ ܡܢ ܐܘܪܫܠܡ ܠܪܘܡܝ
5 ܒܝܪܚܐ ܐܪܟܐ. ܐܝܟ ܕܠܦܘܬܐ ܚܕܐ ܒܫܢܬܐ ܀ ܗܝܕܝܢ
ܢܦܩܘ ܗܘܘ ܦܪ̈ܫܐ ܐܝܟ ܦܘܩܕܢܗ ܕܩܣܪ. ܘܐܝܬܝܘܗܝ
Tisch. p. 450 ܗܘܘ ܠܦܝܠܛܘܣ ܘܐܣܪܘܗܝ ܒܫܫܠܬܐ ܕܦܪܙܠܐ: ܘܗܟܢܐ
ܐܝܬܝܘܗܝ ܠܪܘܡܝ ܩܕܡ ܩܣܪ ܀ ܗܝܕܝܢ ܟܕ ܫܡܥ
ܗܘܐ ܛܒܪܝܘܣ ܕܥܠ ܦܝܠܛܘܣ ܠܪܘܡܝ. ܢܦܩ
10 ܕܬܬܥܒܕ ܠܗ ܒܐܣܟܡܐ. ܟܢܫ ܡܢ ܢܘܗܪܐ ܕܐܠܗܐ
ܕܫܡܝܐ. ܟܕ ܚܫܘܟܐ ܗܘܬ ܟܠܗ ܥܠܡܐ ܗܘܢܠܦܘܣ
ܕܟܠܗ. ܘܟܠܗܘܢ ܐܢܫܝܢ ܕܐܝܬܝܢ ܗܘܘ ܕܪ̈ܟܐ ܕܬܒ̈ܠܐ.
ܘܟܕ ܟܢܝܫܝܢ ܗܘܘ ܟܠܗܘܢ ܚܝܠܘܬܐ ܕܬܒܠܐ: ܟܠ
ܗܘܐ ܘܝܬܒ ܒܟܘܪܣܐ ܟܠ ܟܢܫ ܀ ܗܝܕܝܢ ܦܩܕ ܗܘܐ
15 ܕܢܩܪܒܘܢܝܗܝ ܠܗ ܠܦܝܠܛܘܣ ܡܢ ܟܢܫ ܕܕܝܢܐ. ܘܟܕ
ܥܠ ܗܘܐ ܦܝܠܛܘܣ ܘܩܡ ܩܕܡܘܗܝ. ܟܕܢ ܛܒܪܝܘܣ
ܘܐܡܪ ܠܗ. ܡܛܠ ܐܝܟܢ ܗܠܝܢ ܕܥܒܪܬ ܒܗ ܒܪܫܥܘܬܟ.
ܬܪܝܟܬܐ ܕܐܝܟ ܗܠܝܢ ܐܬܝܬܘܢ ܠܝ: ܘܠܒܪܢܫܐ ܗܘ ܒܣܥܘܬܐ
ܐܡܪܬܘܢ ܕܬܬܠܒܫܘܢ: ܘܠܟܠܗ ܥܠܡܐ ܡܢ ܪܘܫܥܟ
20 ܐܠܒܫܬ ܫܟܘܒܐ ܀ ܗܝܕܝܢ ܥܢܐ ܗܘܐ ܦܝܠܛܘܣ
ܘܐܡܪ ܠܗ. ܐܘܛܘܩܪܛܘܪ. ܐܢܐ ܕܠܐ ܥܘܠܐ
ܐܝܬܝ ܒܗܕܐ. ܐܠܐ ܕܟܢܫܘܬܐ ܗܕܐ ܐܬܥܒܕܬ:
ܗܝ ܟܢܫܐ ܕܝܗ̈ܘܕܝܐ ܐܢܘܢ. ܘܥܒܕܐ ܗܘܐ ܘܐܣܛܘܪܘܣ

ܕܫܒܬܐ ܐܚܪܢܐ ܠܐܠܟܣܢܕܪܘܣ. ܕܗܘܐ ܠܓܠܝܠܐ ܦܪܣ ܠܗܘܢ:
ܬܡܢ ܢܐܙܠܘܢ ܘܢܚܙܘܢܝܗܝ. ܘܟܠܗ ܠܠܝܐ ܗܘ: ܠܐ
ܫܠܝ ܗܘܐ ܢܗܘܪܐ ܗܘ ܡܢ ܕܢܚܫܘܪ. ܗܟܢܐ ܕܝܢ ܡܢ
ܡܕ̈ܝܢܬܐ ܡܫܒܚܐ ܗܘܘ ܘܟܠܗ ܐܪܥܐ ܐܬܒܠܒܠܬ. ܐܝܠܝܢ page 4
5 ܕܡܢܟܝܢ ܗܘܘ ܠܡܫܚܠ ܡܫܘܚ. ܐܠܐ ܘܦܐܪܝܫܐ ܝܗܘܕܝܐ
ܫܢܐ ܗܘܝܬ ܕܫܒܬܐ. ܡܢ ܗܠܝܢ ܕܐܬܚܫܒܘ ܗܘܘ ܘܡܚܘ.
ܐܝܠܝܢ ܕܡܚܬܘܡ ܠܗ ܢܚܝܢ ܗܘܘ ܠܗ ܀ ܡ̈ܕܝܢܬܐ ܕܝܢ ܐܝܠܝܢ
ܕܐܬܟܢܫܘ ܕܡܠܟܝܢ ܗܘܘ. ܐܙܠܝܢ ܗܘܘ ܘܢܦܩܝܢ. ܐܢܐ Tisch r. a. p. 442; r. b. p. 449
ܕܝܢ ܒܕܡܠܬܐ ܘܟܢܫܬܐ ܘܡܕܝܢܬܐ ܐܪܥܐ ܐܝܬܝ ܗܘܝܬ.
10 ܐܝܠܝܢ ܕܫܡܥܬ ܕܐܬܚܙܝ̈ ܒܗܢܐ. ܘܗܢܝܢ ܗܠܝܢ ܥܒܕܬ
ܠܡܠܟܘܬܟ ܐܚܕ ܟܠ. ܟܕ ܦܩܕܬ ܒܗܝܢ ܒܐܬܘܬܐ. ܟܠ
ܡܕܡ ܕܐܬܗܘܝ ܡܢ ܡ̈ܕܝܢܬܐ: ܘܗܐ ܫܕܪܬ ܠܐܘܕܥܘܬܐ
ܕܡܠܟܘܬܟ. ܡܪܝ ܗܘܝ ܫܠܡ ܀ ܀

[PARADOSIS PILATI]

ܘܟܕ ܩܪܝܢ ܗܠܝܢ ܒܟ̈ܬܒܬܐ ܐܬܩ̈ܪܒ ܗܘ̈ܝ ܘܩܠܝܠ
15 ܠܪܘܡܐ ܡܕܝܢܬܐ ܡܠܟܘܬܐ: ܘܟܕ ܫܡܥ ܩܣܪܘܣ
ܡܟܘܪ: ܘܡܠܐ ܗܘܐ ܘܐܬܦܪܐ ܡܕܡܘܗܝ: ܗܠܝܢ ܟܠܗܘܢ
ܕܟܝܢܝܢ ܗܘܘ ܡܕܡܘܗܝ ܬܡܢ: ܬܗܘܡܐ ܪܒܐ ܐܚܝܕ ܗܘܐ
ܐܢܫ ܟܠ ܗܕܐ: ܡܛܠ ܕܟܠܗ ܘܪܘܫܟܐ ܐܪܥܐ

ܘܕܢܡܘܣܗܘܢ. ܟܕ ܠܐ ܡܗܝܡܢܝܢ ܗܘܘ ܐܦܠܐ ܠܡܬܬܢܝܚܘ
ܡܛܠ ܙܘܥܐ ܕܗܘܐ: ܡܢ ܫܬ ܫ̈ܥܝܢ ܕܙܩܝܦܘܬܐ.
ܒܕܡܘܬܐ ܕܗܘܐ ܒܙܒܢܐ ܕܢܓܗ ܫܒܬܐ. ܘܒܙܒܢܐ ܕܢܓܗ
ܗܘܐ ܚܕ ܒܫܒܐ. ܠܐ ܐܪܥܐ ܗܘܐ ܡܢ ܫܡܝܐ.
5 ܘܐܬܚܙܝ ܗܘܐ ܢܘܗܪܐ ܫܡܫܐ ܛ̈ܐܒܝܢ ܝܬܝܪ ܡܢ ܟܠܗܘܢ
ܢ̈ܗܝܪܬܐ. ܘܒܙܒܢܐ ܕܬܠܬ ܫ̈ܥܝܢ ܕܠܠܝܐ ܕܚܕ ܒܫܒܐ.
ܐܬܚܙܝ ܗܘܐ ܫܡܫܐ ܕܢܚܪ ܒܠܝܠܘܬܗ ܝܬܝܪ ܡܢ ܟܠ
ܝܘܡ. ܘܐܝܟ ܒܪܩܐ ܕܢܦܩ ܡܢ ܥܠ ܒܝܘܡܐ ܕܣܬܘܐ.
ܗܟܢܐ ܡܬܚܙܝܢ ܗܘܘ ܟܘ̈ܟܒܐ ܕܢܘܗܪܝܢ ܗܘܘ ܘܐܙܠܝܢ
10 ܒܡ̈ܫܡܫܘܬܗܘܢ. ܟܕ ܠܡܒܥܝܢ ܗܘܘ ܠܒ̈ܥܝܐ ܕܝܗܘܕܝܐ
ܘܬܕܡܘܪܬܐ: ܕܡܬܚܙܝܢ ܗܘܘ ܒܟܠ: ܘܠܝܬ ܗܘܐ ܠܗܘܢ
ܡܢܝܢܐ. ܘܗܟܢܐ ܐܝܟ ܗܘܐ ܠܗܘܢ ܡܢܐ ܕܦܠܚܝܢ ܗܘܘ.
ܐܝܟ ܡܠܐ ܕܪܡܝܐ ܐܪܥܐ. ܦܠܚܝܢ ܗܘܘ ܕܝܢ ܗܟܢܐ.
ܗܘ ܕܐܙܕܩܦ ܥܠ ܩܝܣܐ ܕܙܩܝܦܐ: ܢܦܫܗ ܚܪܘܬܐ
15 ܕܐܬܬܘܡܘܢ ܐܠܗܐ. ܐܬܚܫܒ ܘܫܒܩ ܠܗ ܡܢ ܡܪܝܐ. ܗܢܐ
ܬܘ ܐܝܠܝܢ ܕܫܒܩܝܢ ܗܘܘ ܒܥܘ̈ܩܒܐ ܬܚ̈ܬܝܬܐ ܕܫܝܘܠ.
ܗܕܝܢ ܐܬܦܬܚܬ ܐܪܥܐ. ܡܢ ܠܥܠ ܘܥܕܡܐ ܠܬܗܘܡܐ
ܐܪܥܐ. ܟܕ ܠܐ ܡܬܚܙܝܐ ܗܘܐ ܡܕܡ ܡܢ ܫܬܐܣ̈ܝܗ.
ܐܠܐ ܐܦ ܬܚ̈ܬܝܐ ܕܬܗܘܡܐ ܟܠܗܘܢ: ܗܠܝܢ ܕܐܝܬ ܠܬܚܬ
20 ܡܢ ܐܪܥܐ. ܘܐܬܚܙܝܘ ܗܘܠܐܐ ܕܐܢ̈ܫܐ ܕܐܬܚܙܝܘ
ܘܩܡܘ ܡܢ ܒܝܬ ܩ̈ܒܪܐ. ܘܗܟܢܐ ܩܡܝܢ ܗܘܘ ܥܡ [1]⌜ܗܠܝܢ⌝
ܕܩܡܝܢ ܡܢ ܪܘܡܐ ܕܫܡܝܐ. ܡܫܒܚܝܢ ܘܡܫܒ̈ܚܢܐ

Tisch. r. a. p. 441

Tisch. r. b. p. 448

[1] The word is wanting in the MS.

ܪ̈ܘܪܒܢ ܡܢ ܗܠܝܢ ܥܒܕ ܗܘܐ ܗܢܐ ܝܫܘܥ. ܕܐܦ ܡܢ
ܐ̈ܠܗܐ ܕܦܠܚܝܢ ܠܗܘܢ: ܪ̈ܘܪܒܢ ܘܬܡ̈ܝܗܝܢ:

ܠܗ ܕܝܢ ܠܗܢܐ ܗܪܘܕܘܣ ܘܐܪܟܠܐܘܣ ܘܦܝܠܝܦܘܣ
ܘܚܢܢ ܘܩܝܦܐ. ܥܡܗܘܢ ܟܠܗ ܐܫܠܡܘܗܝ ܠܝ ܟܕ
5 ܫܘܓܫܐ ܕܡܕܝܢܐ. ܘܡܛܠܬܗ ܕܗܢܐ ܫܐܠܬܗ ܙܒܢܬܐ
ܐܡܝܓܘ ܥܠܗ ܒܕܝܢ ܕܐܘܩܦܘܗܝ. ܘܟܕ ܐܬܦܪܣܬ
ܕܐܦܝܣܘܗܝ ܘܠܐ ܐܫܟܚܬ. ܟܕ ܚܙܝܬ ܪܘܒܐ ܕܦܐܡ
ܥܠ ܡܛܠܬܗ: ܡܫܟܚ ܥܠܘܗܝ ܐܘܣܐܘܣ ܕܢܨܠܒ. page 3
ܡܢ ܡܕܡܐܬܐ ܢܓܕ ܠܗ ܗܘܬ ܒܦܪ̈ܓܠܐ. ܟܕ ܚܙܐ
10 ܥܠܬܐ ܕܚܫܒܢܐ ܠܗ ܠܚܘܒܬܐ ܠܐ ܐܫܟܚܬ ܠܘܬ
ܒܪܢܫܐ ܗܢܐ. ܡܢ ܟܠܗܘܢ ܡܐܠܟܣܢܕܪ̈ܝܐ ܕܡܬܠܘܢ ܗܘܘ
ܒܬܪܗ. ܘܟܕ ܐܨܛܠܒ ܗܘܐ ܗܘ ܗܘܐ ܝܫܘܥ ܥܠ ܩܝܣܐ
ܐܚܕ ܗܘܐ ܚܫܘܟܐ ܪܒܐ ܥܠ ܟܠܗ ܒܪܝܬܐ.
ܒܦܠܓܗ ܕܝܘܡܐ ܟܕ ܕܢܚ ܗܘܐ ܠܗ ܫܡܫܐ. ܘܟܘܟ̈ܒܐ Tisch. r. b. p. 447
15 ܕܗܘܪܐ ܐܝܟ ܕܒܪܩܐ ܡܬܚܙܝܢ ܗܘܘ. ܘܣܗܪܐ ܗܦܟܐ
ܕܡ̈ܕܝܢܐ ܐܬܒܠܥ ܒܐܪܥܐ. ܘܪ̈ܒܘܬܐ ܘܡ̈ܕܝܢܬܐ ܚ̈ܙܝܢܐ
ܗܘܘ. ܘܡܥܪ̈ܐ ܦ̈ܬܝܚܐ ܐܬܦܬܚܘ. ܘܫܒ̈ܝܠܐ ܦܬܝܚܬܐ ܦ̈ܬܝܚܐ Tisch. r. a. p. 440
ܢܦܩܘ ܡܢ ܩܒܪ̈ܝܗܘܢ. ܘܐܬܚܙܝܘ ܐܒܗ̈ܬܐ ܥܡ ܐܒܪܗܡ
ܘܐܝܣܚܩ ܘܝܥܩܘܒ ܗ̈ܠܝܢ ܕܢܦܩܘ ܗܘܘ ܡܢ ܥܠܡܐ. ܐܝܟ
20 ܕܡܢ ܩܕܡ ܬܪ̈ܝܢ ܐ̈ܠܦܝܢ ܕܫ̈ܢܝܐ. ܫܡܥܬ ܐܢܐ ܒܚ̈ܝܐ ܒܦܓܪ.
ܟܕ ܐܦ ܠܟܠ ܐܢܫ ܐܬܚܙܝܘ. ܘܐܡܠܝܢ ܗܘܘ ܘܒܟܝܢ ܡܬܢܐܪ̈ܬ:
ܡܛܠ ܥܘܠܐ ܪܒܐ ܕܗܘܐ. ܘܡܛܠ ܐܒܕܢܐ ܕܝܗܘ̈ܕܝܐ

ܟܠܗ. ܠܗ ܠܡܘܬܐ ܐܫܠܡ ܘܩܡ ܠܗ ܕܢܙܕܩܦ ܟܕ ܠܝܬ
ܗܘܐ ܒܗ ܚܛܝܬܐ ܕܡܫܟܚܬܐ ܥܠ ܟܠܗ. ܐܠܐ ܐܝܟ ܣܗܕܬܐ
ܕܢܦܩ ܡܢ ܒܝܬ ܟܗܢܐ. ܗܟܢܐ ܐܫܬܘܕܝ ܗܘܐ
ܡܫܡܠܠ ܒܟܠܗ ܚܝܬܗ.

Tisch. r. b. p. 445

ܘܠܐܬܪܝܢ ܐܚܪ̈ܢܝܢ ܕܬܚܘܬܝܗܝܢ ܗܘܘ ܡܢ ܕܩܕܡ: ܘܪܕܝܦܝܢ 5
ܗܘܘ ܡܢ ܡܠܟܐ: ܘܡܫܬܪ̈ܝܢ ܗܘܘ ܠܗܘܢ ܒܫܪܟܬܐ
ܘܐܟܠܝܢ ܗܘܘ ܒܥܢܘܗܝ: ܟܠܗܘܢ ܠܗܠܝܢ ܟܕ ܗܘܐ
ܠܗܘܢ ܕܢܗܘܘܢ ܢܦܩܝܢ ܒܒܬܘܗܝ: ܐܝܟ ܣܦܝܩܐ.

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ܘܠܐܢܫܐ ܦܬܪ ܐܢܘܢ ܡܢܗܘܢ. ܘܦܓܥ ܒܢܦܫܐ ܒܪ
ܣܘܪ̈ܝܐ: 10

ܘܠܓܒܪܐ ܬܘܒ ܕܝܒܝܫܐ ܗܘܬ ܐܝܕܗ ܘܦܓܪܗ ܟܠܗ:
ܒܡܠܬܐ ܠܚܘܕ ܐܚܠܡܗ ܗܘܐ ܘܩܡ ܟܕ ܚܠܝܡ ܕܠܐ
ܟܘܪܗܢܐ ܀

Tisch. r. b. p. 446

ܘܠܐܢܬܬܐ ܬܘܒ ܕܪܕܝܐ ܗܘܐ ܕܡܗ ܫ̈ܢܝܢ ܣܓ.

Tisch. r. a. p. 439

ܟܕ ܠܠܒܘܫܗ ܩܪܒܬ܂ ܐܬܐܣܝܬ ܀ 15
ܘܐܦ ܠܛܠܝܬܐ ܒܪܬ ܚܕ ܡܢ ܪ̈ܫܢܐ ܕܝܠܗܘܢ ܕܝ̈ܗܘܕܝܐ
ܐܩܝܡ ܡܢ ܡܘܬܐ ܐܝܟ ܕܡܢ ܫܢܬܐ: ܘܒܐܝܠܝܢ ܬܘܒ
ܡܕܝܢܬܐ: ܟܕ ܐܢܫܝܢ ܕܢܦܩܘܢ ܡܝܬܐ ܒܪ ܐܪܡܠܬܐ.
ܘܐܚܝܗ ܕܡܕܝܢ ܘܡܫܐ ܐܟܠܗ: ܦܪܩܗ ܘܐܫܠܡܗ
ܘܐܗܦܟܗ ܒܚܕܘܬܐ ܠܡܥܡܪܗܘܢ ܀ 20
ܦܘܩܘ ܕܝܢ ܪ̈ܒܝ ܒܩܘܢܐ ܡܬܚܪܝܢ ܗܘܘ ܒܗ: ܥܠ
ܕܒܗܘܢ ܕܥܒܕܬܐ ܦܐܪ ܗܘܐ ܘܩܛܝܠܐ ܥܠ ܐܩܠܝܢ.
ܦܐܪ ܐܝܟܐ ܕܝܢ ܕܐܦ ܐܬܘܬܐ ܐܣ̈ܝܘܬܐ ܕܗܘܠܢ

ܐܚܝܕ ܟܠ. ܕܒܗܢܐ ܙܒܢܐ ܥܕܡ ܡܠܝܠ ܒܪ̈ܘܢܗ. ܡܗܘܕܥ
ܐܢܐ ܕܒܗܕܐ ܡܕܝܢܬܐ ܕܡܕ̈ܢܚܐ ¹ܡܫܡܫܢܘܬܐ ܕܟܠܗܘܢ Tisch. r. b. p. 444
ܡ̈ܕܝܢܬܐ. ܐܘܪܫܠܡ. ܟܠܗ ܥܡܐ ܕܝܗ̈ܘܕܝܐ ܐܫܠܡܘ
ܠܝ ܓܒܪܐ ܚܕ ܕܫܡܗ ܕܡܬܩܪܐ ܗܘܐ ܝܫܘܥ. ܟܕ ܡܟܐܢܬܝܢ
5 ܗܘܘ ܒܬܪܗ ܥ̈ܠܠܬܐ ܦܓ̈ܥܬܐ ܐܝܠܝܢ ܕܒܥܘܡܩܐ ܗܘ̈ܝ.
ܘܠܐ ܕܝܢ ܡܫܟܚܝܢ ܗܘܘ ܕܢܚ̈ܘܝܘܗܝ ܒܡܕܡ.. ܒܚܕܐ ܕܝܢ
ܐܪܐܣܣ ܥܠܘܕ ܡܣܘܡ ܗܘܘ ܒܫܪܪܐ ܠܘܬܗܘܢ. ܕܐܡܪ page 2
ܗܘܐ ܠܗܘܢ ܫܘܒ. ܕܠܐ ܡܕܡ ܐܝܬܘܗܝ ܫܒܬܐ. ܘܠܐ
ܢܛܪܘܬܗ. ܐܣܘ̈ܬܐ ܕܝܢ ܦܪ̈ܝܫܬܐ ܥܒܕ ܗܘܐ ܒܗ
10 ܒܝܘܡܐ ܗܘܢܐ ܕܫܒܬܐ. ܟܕ ܗܘܟܢܐ ܥܘܝܪ̈ܐ. ܠܚܓ̈ܝܪܐ
ܓܒܪ ܦܬܚ ܠܗܘܢ ܥܝܢ̈ܝܗܘܢ ܘܚܓܪ̈ܐ ܐܣܝ ܕܢܗܠܟܘܢ.
ܘܠܡ̈ܝܬܐ ܕܢܚܘܢ ܚܝܠܐ. ܘܠܡܟܬ̈ܫܐ ܐܕܟܝ.
ܘܠܡܫܪ̈ܝܐ ܐܣܝ ܘܝܗܒ ܠܗܘܢ ܚܘܠܡܢܐ: ܕܠܐ ܡܫܟܚܝܢ
ܡܙܝܥܝܢ ܗܘܘ ܦܓܪ̈ܝܗܘܢ. ܐܦ ܚܕ ܡܢ ܓܒ̈ܝܗܘܢ ܠܡܦܫܛ.
15 ܘܠܝܬ ܗܘܐ ܡܕܡ ܕܡܬܬܪܝܨ ܥܠ ܟܠܗ: ܐܠܐ ܐܢ ܡܠܐ
ܒܠܚܘܕ. ܘܠܗܠܝܢ ܝܗܒ ܠܗܘܢ ܚܝܠܐ ܕܢܗܘܘܢ ܡܗܠܟܝܢ Tisch. r. a. p. 437
ܘܪܗܛܝܢ. ܘܠܡ̈ܝܬܐ ܩܝܡ ܘܐܬܚܠܡܘ.. ܘܐܚܪ̈ܬܐ ܕܐܡܪܐ
ܡܢ ܟܠܗܝܢ: ܗܝ ܕܐܦ ܠܥ̈ܠܡܐ ܬܕܡܘܪܬܐ ܣܓܝܐܐ.
ܠܡܝܬܐ ܕܡܝܬ ܗܘܐ ܠܗ ܒܣܘܦ ܐܪ̈ܒܥܐ ܝܘ̈ܡܝܢ.
20 ܒܡܠܬܐ ܒܠܚܘܕ ܩܪܐ ܠܗ ܘܩܡ. ܐܝܟܢܐ ܕܐܝܬܘܗܝ
ܗܘܐ ܒܚܘܪܐ ܕܡܝܬ ܒܢܝܢܐ. ܘܦܩܕ ܗܘܐ ܠܗ ܦܓܪܗ
ܒܪܘܚܬܐ ܘܡܬܘܠܥܐ ܕܐܪܒܥܐ ܢܦܩ ܗܘܐ ܠܓܘܫܡܗ

¹ Cod. ܡܫܡܫܢܬܐ

ANAPHORA PILATI.

ܐܢܐܦܘܪܐ ܕܡܘܕܥܢܘܬܐ ܕܥܠ ܡܪܢ ܝܫܘܥ
ܡܫܝܚܐ. ܕܐܫܬܕܪܬ ܗܘܬ ܡܢ ܦܝܠܐܛܘܣ ܐܝܓܡܘܢܐ
ܕܦܠܣܛܝܢܝ ܠܘܬ ܛܝܒܪܝܘܣ ܩܣܪ[1] ܀

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ܒܗܘܢ ܕܝܢ ܒܝܘܡܬܐ ܗܢܘܢ: ܡܢ ܒܬܪ ܨܠܝܒܘܬܗ
5 ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܒܗܓܡܘܢܘܬܗ ܕܦܘܢܛܝܘܣ ܦܝܠܐܛܘܣ.
ܕܐܝܬܝ ܗܘܐ ܠܗ ܠܥܘܠܡܢܐ ܕܦܠܣܛܝܢܝ ܘܕܦܘܢܝܩܝ: ܗܠܝܢ
ܗܠܝܢ ܗܘ̈ܝ ܗܘܝ. ܒܐܘܪܫܠܡ ܐܬܥܒܕ. ܐܦܘ̈ܡܢܡܛܐ
[2]ܕܐܬܗܬܒܪܘ ܥܠ ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܡܢ ܐܝܘ̈ܕܝܐ.
ܟܕ ܫܡܥܬܐ ܕܝܠܗ ܕܦܝܠܐܛܘܣ. ܫܕܪ ܗܘܐ ܠܛܝܒܪܝܘܣ
10 ܩܣܐܪܘܣ. ܠܪܘܡܝ ܡܕܝܢܬܐ ܗܟܢܐ.

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ܠܡܪܝܐ ܘܐܝܟ ܫܘܠܛܢܐ ܕܬܐܒܝܠ. ܛܝܒܪܝܘܣ ܡܠܟܐ
ܗܢܐ. ܦܘܢܛܝܘܣ ܦܝܠܐܛܘܣ ܐܝܟ ܫܘܠܛܢܐ ܕܐܬܪܐ

Tisch. r. a. p. 436

ܕܡܕܝܢܐ. ܕܡ̈ܕܝܢܬܐ ܕܦܘܢܝܩܐ. ܟܕ ܐܝܬܝ ܟܕܝܠܬܐ
ܪܒܬܐ ܘܕܚܝܠܬܐ ܘܦܠܐܬܐ. ܡܘܕܥ ܐܢܐ ܠܗ ܠܫܘܠܛܢܟ

[1] On the margin is added:
ܡܠܟܐ ܕܪܘܡܝܐ ܠܪܘܡܝ ܡܕܝܢܬܐ.

[2] Cod. ܕܐܬܗܬܕܪܘ

ܐܢܦܘܪܐ

ܡܢ ܦܝܠܐܛܘܣ

ܠܘܬ ܛܝܒܐܪܝܘܣ ܩܣܪ

Gibson, Margaret Dunlop
Apocrypha sinaitica.

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